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A TEXT-LINGUISTIC INVESTIGATION INTO THE DISCOURSE STRUCTURE OF JAMES

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In loving memory of

Thomas Dale Lea
1938–1999
&
William Curtis Vaughan
1924–2005

'Blessed is the man who perseveres under trial,
for once he has been approved, he will receive the crown of life,
which the Lord has promised to those who love Him.' (James 1.12)

CONTENTS

PREFACE

This study, a revised version of a doctoral dissertation completed in 2001 at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, investigates the long-standing problem of the structure of James. Previous judgments of James as a composition lacking unity have been abandoned by current scholarship in favour of a view with a greater appreciation for its literary design. However, no consensus has emerged on the exact nature of the letter's arrangement or upon the controlling principle, if any, that holds the composition together.

The few years since the completion of the original study have allowed time for further reflection upon the original work and given opportunity for the discoveries to be refined in a continuing conversation with George H. Guthrie, who developed the particular text-linguistic method employed in the analysis and who also served as an external reader on the project. Guthrie, who himself recently completed a commentary on James, adopted the key structural dynamics uncovered in this study and brought the discoveries to a more definitive conclusion. His influence is particularly evident in the final shape of the outline presented in Chapter 6.

Another dissertation on James was also completed in 2001, the comprehensive study of Luke L. Cheung under the direction of Richard Bauckham now published as the *Genre, Composition, and Hermeneutics of James*. Significantly, Cheung came to similar conclusions regarding the function and the hermeneutical implications of key texts in James without any knowledge of my own work, or vice versa. Perhaps this can open new doors and continue the scholarly conversations that have engaged with the letter of James in recent years.

I am particularly grateful to the trustees and the administration of Southwestern Baptist Theological Seminary in Fort Worth, Texas for granting a year-long sabbatical that allowed for this revision and the opportunity to spend a year at Emory University in Atlanta, Georgia. Special thanks are due to Drs Gail O' Day and Luke Timothy Johnson for granting a visiting scholar status so that I might have access to Emory's resources and to Dr John Weaver and the staff of the Pitts Theological Library for graciously providing a place to complete my work. A sabbatical grant from the Southern Baptist Foundation along with the enormous hospitality of the First Baptist Church of Marietta, Georgia in allowing our family to

ABBREVIATIONS

AusBR	*Australian Biblical Review*
Bib	*Biblica*
BSac	*Bibliotheca Sacra*
BT	*The Bible Translator*
BTB	*Biblical Theology Bulletin*
BZ	*Biblische Zeitschrift*
CBQ	*Catholic Biblical Quarterly*
CBR	*Currents in Biblical Research*
EvQ	*Evangelical Quarterly*
ExpTim	*Expository Times*
GTJ	*Grace Theological Journal*
HBT	*Horizons in Biblical Theology*
Int	*Interpretation*
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JRelS	*Journal of Religious Studies*
JRS	*Journal of Roman Studies*
JRT	*Journal of Religious Thought*
JSNT	*Journal for the Study of the New Testament*
JSS	*Journal of Semitic Studies*
JTS	*Journal of Theological Studies*
LB	*Linguistica biblica*
Neot	*Neotestamentica*
NKZ	*Neue kirchliche Zeitschrift*
NovT	*Novum Testamentum*
NTS	*New Testament Studies*
ResQ	*Restoration Quarterly*
RevExp	*Review and Expositor*
SBLASP	*SBL Abstracts and Seminar Papers*
SJT	*Scottish Journal of Theology*
ST	*Studia theologica*
TSK	*Theologische Studien und Kritiken*
WTJ	*Westminster Theological Journal*
ZKT	*Zeitschrift für katholische Theologie*
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft*

INTRODUCTION

In recent years the letter of James has steadily emerged from its Pauline shadow and has been the focus of a thorough scholarly reassessment as to its content and significance.[1] At the forefront of the discussion has been the issue of the letter's structure, a persistent and challenging problem of interpretive significance. For the greater part of the twentieth century, scholarship generally followed the approach articulated by Martin Dibelius, who asserted that the content of the letter consists of loosely connected pericopes with little, if any, integration and no unifying train of thought.[2] In this reading of the letter, the author is viewed primarily as a collector of traditional material which in turn renders unattainable any assessment of a particular social setting, an overarching unifying theme, or a discernible 'theology of James'.

Certain sections within James exhibit an obvious, coherent theme (2.1-13, 2.14–26, and 3.1–12), but other portions are different. The opening chapter, for example, is composed of a variety of exhortations addressing different topics such as trials, 1.2–4, 1.12; wisdom, 1.5–8; poverty and wealth, 1.9–11; temptation's true source, 1.13–15; God's good gifts, 1.17; birth by the word of truth, 1.18; obedience, 1.19–25; and marks of genuine religion, 1.26–27. James 4.1–10 is unified in its rebuke of those who would be 'friends of the world', but its relationship with what precedes and

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1.   Representative studies include Luke Timothy Johnson, *Brother of Jesus, Friend of God: Studies in the Letter of James* (Grand Rapids, MI: Eerdmans, 2004); Luke L. Cheung, *The Genre, Composition, and Hermeneutics of James* (London: Paternoster, 2003); Patrick J. Hartin, *A Spirituality of Perfection: Faith in Action in the Letter of James* (Collegeville, MN: Liturgical Press, 1999); Todd C. Penner, *The Epistle of James and Eschatology: Re-Reading an Ancient Christian Letter* (JSNT, Sheffield: Sheffield Academic Press, 1996); Timothy Cargal, *Restoring the Diaspora: Discursive Structure and Purpose in the Epistle of James* (Society of Biblical Literature Dissertation Series, Atlanta, GA: Scholar's Press, 1993); David Hutchinson Edgar, *Has God not Chosen the Poor? The Social Setting of the Epistle of James* (JSNT Supplement Series, Sheffield: Sheffield Academic Press, 2001); Wesley Hiram Wachob, *The Voice of Jesus in the Social Rhetoric of James* (Society for New Testament Studies Monograph Series, Cambridge, MA: Cambridge University Press, 2000).

2.   Martin Dibelius, *A Commentary on the Epistle of James* (trans. Michael Williams; Hermeneia, Philadelphia, PA: Fortress Press, 1976), p. 2.

follows (3.13–18 and 4.11–12) is less than clear. Additionally, the letter contains a number of aphorisms that appear isolated, at times even intrusive, raising the question of their contextual function or lack thereof (e.g. 1.12, 1.19–20, 2.13, 3.18, 4.11–12, 5.9 and 5.12). This overall character of the letter raises the important question of whether or not there is any logic or principles of ordering in the text that may be discerned, and, if so, what interpretive implications may be drawn from such a determination.

In recent years an increased focus on the literary aspects of biblical texts has invigorated interest in the compositional structure of James and has led modern studies in a direction very different from the form-critical approach of Dibelius.[3] James is now widely perceived as a document with some intentional ordering, but while scholarship has moved in a direction of appreciation for the letter as a whole, there is no consensus on the exact nature of James's literary design. The discussion has centred on the relationship of individual units and expressions to each other, to the composition as a whole, and whether or not there is any progression, coherence or unifying theme that takes into account the content and character of the letter. This dialogue over structure has had significant implications for how the letter is read, whether in terms of social function,[4] a unifying theological motif such as suffering[5] or eschatology,[6] or some other thematic thread that might be discerned through the application of rhetorical criticism[7] or

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3.   This shift of focus is undoubtedly related to the rise of literary criticism in biblical studies in the last thirty-five years. See James Muilenberg, 'Form Criticism and Beyond', *JBL* 88 (1969), pp. 1–18; Brook W. R. Pearson, 'New Testament Literary Criticism', in Stanley E. Porter (ed.), *Handbook to Exegesis of the New Testament* (Leiden: Brill, 1997), pp. 241–66; Jeffrey A. D. Weima, 'Literary Criticism', in David Alan Black and David S. Dockery (eds), *Interpreting the New Testament: Essays on Methods and Issues* (Nashville, TN: Broadman & Holman, 2001), pp. 150–69.

4.   Leo G. Perdue, 'The Social Character of Paraenesis and Paraenetic Literature', *Semeia* 50 (1990), pp. 5–39; John H. Elliot, 'The Epistle of James in Social Scientific Perspective: Holiness-Wholeness and Patterns of Replication', *BTB* 23 (1997), pp. 71–72; Wachob, *Voice of Jesus*; Edgar, *Has God not Chosen the Poor?*.

5.   Peter Davids, *Commentary on James* (New International Greek Testament Commentary, Grand Rapids, MI: Eerdmans, 1982), pp. 34–38; Euan Fry, 'The Testing of Faith: A Study of the Structure of the Book of James', *BT* 29 (1978), pp. 427–35.

6.   Penner, *James and Eschatology*; Franz Mussner, *Der Jakobusbrief* (Freiberg: Herder, 1964), p. 210; Robert W. Wall, 'James as Apocalyptic Paraenesis', *ResQ* 32 (1990), pp. 11–12.

7.   Ernst Baasland, 'Literarische Form, Thematik, und geschichtliche Einordnung des Jakobusbriefes', in Wolfgang Haase and Hildegard Temporini (eds), *Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung* (vol. 25.5; Berlin: Walter de Gruyter, 1988), pp. 3655–59; Hubert Frankenmölle, 'Das semantische Netz des Jakobusbriefes: Zur Einheit eines umstrittenen Briefes', *BZ* 34 (1990), pp. 161–97; Wilhelm H. Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', *LB* 43 (1978), pp. 5–66; Lauri Thurén, 'Risky Rhetoric in James?', *NovT* 37 (1995), pp. 262–84.

linguistics.[8] The current diversity simply attests to the nature and scope of the problem.

Concurrent with the renewed interest in James's structure has been the emerging influence and application of linguistic studies to Scripture.[9] A particular branch of linguistics known as 'text-linguistics' has increasingly found its way into Old and New Testament studies.[10] The field is broad and diverse but is united by a concern to enquire after 'whole' meanings of texts rather than just the meaning of its parts and to analyse the various text-sequences of a discourse in order to study the relationships between sections of the composition. This study proceeds upon the assumption that a text-linguistic approach to James may offer valuable insights and perspectives on its structure.

Hermeneutics of Structure

Virtually all modern studies of James recognize that the current diversity in the way scholars read James demonstrates the hermeneutical implications of structure.[11] One must keep in mind, however, that even if James is a somewhat fragmented correspondence as Dibelius suggested, this does not necessarily infer anything negative about the text. Since structure is related to genre and purpose, the lack of a clear organizing principle 'may be integral to the writer's effectiveness'.[12] Nevertheless, the fact remains that judgments regarding structure or a lack thereof become a determining factor in one's understanding of the letter and affect exegetical decisions on all levels of the discourse.

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8.   Cargal, *Restoring the Diaspora*; Ralph Bruce Terry, 'Some Aspects of the Discourse Structure of the Book of James', *Journal of Translation and Text-Linguistics* 5 (1992), pp. 106–25.

9.   Along these lines one should note the ground-breaking work of Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989).

10.   According to David Black the study of text-linguistics has emerged as a distinct branch of biblical linguistics only since the 1960s. David Alan Black, *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications* (Grand Rapids, MI: Baker, 2nd edn, 1995), p. 170.

11.   François Vouga, in his 1984 commentary on James, notes, 'Le découpage du texte implique et détermine son interprétation.' François Vouga, *L' Épitre de Saint Jacques* (Commentaire Du Nouveau Testament, Genève: Labor et Fides, 1984), p. 18. Likewise, Luke Timothy Johnson observes that despite the difficulties of structure encountered with a composition like James, some such assessment is 'demanded of every serious reader and directly affects any interpretation'. Luke Timothy Johnson, *The Letter of James* (The Anchor Bible Series, New York, NY: Doubleday, 1995), p. 13.

12.   Douglas J. Moo, *The Letter of James* (The Pillar New Testament Commentary, Grand Rapids, MI: Eerdmans, 2000), p. 44. See also Richard Bauckham, *James: Wisdom of James, Disciple of Jesus the Sage* (London: Routledge, 1999), pp. 62–63.

In order to illustrate the point more precisely, one need only to consider the exegetical enigmas presented at the outset of the letter. Is the author's movement from testing (1.2–4) to wisdom (1.5–8) to the rich/poor (1.9–11) and back to trials (1.12) a compilation of various, unrelated topics,[13] or is the text a unified discussion relating wisdom and status in life, whether rich or poor, to the issue of trials, a topic that begins (1.2–4) and ends (1.12) the unit? The identification of the 'rich' person in 1.9–11 presents an additional problem. Is this a reference to a believer or an unbeliever? The micro-structure suggests an intended parallelism with the humble brother and thus points to a wealthy Christian. Considerations of macro-structure, however, have led others to identify the 'rich' with subsequent references, all of which seem to clearly point in the other direction.[14]

The importance of structure as it relates to interpretation persists in other portions of the letter as well. Dibelius and Johnson, for example, differ in their understanding of Jas 3.13—4.10 because of their distinctive views of the text. Consistent with his view of James as a whole, Dibelius regards 3.13—4.10 as nothing more than loosely arranged, isolated units; 3.13–17 deals with one topic, 3.18 is completely isolated, and 4.1–6 takes up a whole different agenda. Accordingly, there is no 'unity in the train of thought nor a unity of form'.[15] Johnson, on the other hand, offers a more unified approach because he views the text differently. Based upon linguistic parallels, thematic considerations and rhetorical criticism, he argues for the thematic importance of envy and insists that the section must be interpreted as a whole.[16]

Interpretive strategies related to structure extend beyond small units such as 1.9–11 and larger sections like 3.13—4.10 to the discourse as a whole. Two recently published studies, one by Todd C. Penner and the other by Timothy Cargal, are illustrative at this point. Penner, for example, maintained that James must be read in the light of eschatology. His thesis was predicated in part upon structural considerations regarding the framework of the letter, an eschatological *inclusio* which controls the reading as a whole.[17] Cargal, on the other hand, applied Greimasian structural semiotics to James and argued for a new and fresh reading of the letter. Based

13.   So Dibelius, *James*, pp. 69–71.
14.   Peter Davids, for example, viewed the opening chapter of James as an introduction of themes to be expanded in the form of essays in the body of the letter. Thus, he interpreted Jas 1.9–11 in the light of 2.1–5. The result is that the 'rich' in both cases are to be identified as non-Christian. Davids, *James*, p. 105. See also George M. Stulac, 'Who Are "The Rich" in James?', *Presbyterion* 16 (1990), pp. 89–102.
15.   Dibelius, *James*, p. 208.
16.   Johnson, *James*, pp. 268–69.
17.   Penner's argument that the letter body was framed by an opening (1.2–12) and closing (4.6—5.12) *inclusio* suggested that the meaning of themes and motifs in 1.2–12 could be explained in the light of the same themes and motifs in 4.6—5.12. Penner, *James and Eschatology*, pp. 121, 158.

upon the opening and closing of the letter, Cargal alleged a metaphorical meaning for 'diaspora' and understood James as a progression of themes and figures worked out through polar oppositions throughout the discourse. Thus, the overarching intent of the author is to 'restore' the 'diaspora', a metaphor for those who have wandered from the truth (cf. Jas 5.19-20).[18]

Without question, Jas 2.14–26 and its relationship to Paul's teaching on faith and works is the most significant section of the letter in its history of interpretation. This passage, perhaps more than any other in James, has typically received an interpretation isolated from context. In this regard, the literary connections in James and their impact on interpretation are monumental. Johnson, arguing for a coherence sustained by significant literary connections in the composition, addresses the issue.

> Insistence on these internal literary connections and on James's internal logic is all the more necessary because of the disproportionate and distorting attention these verses have received in the history of interpretation. Disproportion and distortion go hand in hand. These verses have received disproportionate attention because they have been seen in relationship to Paul's teaching on righteousness by faith and have, in fact, been primarily read with a view to that point of reference. The verses have therefore been distorted, for their meaning must be determined not with reference to another author, but from their place in this composition's argument. But by having been taken out of James's context and read over against Paul, James's argument has been lost and these verses distorted.[19]

As the foregoing discussion illustrates, one's understanding of structure affects the reading and understanding of a text. The objective of text-linguistics, and thus this study, is to demonstrate how the parts relate to the whole in any given text, thus offering key insights for interpretation. David Black, in his recent discourse analysis of Philippians, remarks, 'Unless one moves constantly between the parts and the whole, the particular and the general, what appears to be a thorough and detailed interpretation may in fact be nothing more than a systematic refusal to confront the primary questions of meaning.'[20]

Methodologies and Presuppositions in Structural Assessments

Structural assessments not only determine the interpretation of a text but are themselves driven by certain methodological considerations with innate presuppositions. Therefore, structural proposals must always be judged in

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18. Cargal, *Restoring the Diaspora*, pp. 31–56.
19. Johnson, *James*, p. 246.
20. David Alan Black, 'The Discourse Structure of Philippians: A Study in Textlinguistics', *NovT* 37 (1995), p. 17.

light of the merits of the methodology employed since the validity of a structure or lack thereof is only as valid as the underlying methodology and its correct application. Dibelius's assessment of James, for example, was driven by his presupposition that James is paraenetic literature which, by his own definition, is unstructured. However, as the following chapter will show, this very assumption has been called into question and, as a result, most have abandoned Dibelius's form-critical approach to James. Likewise, the revival of interest in the structure of James initiated by Fred Francis in 1970 was established in part by an appeal to the fact that in ancient Hellenistic epistolography the letter opening often structured the contents of the letter.[21] His argument was accepted and expanded with a redaction-critical approach by Peter Davids.[22] Therefore, a shift in methodology and presupposition from Dibelius to Francis/Davids resulted in the comprehension of James as an edited work with a high degree of purposeful arrangement. The more recent works by Cargal and Penner are no different. Cargal's assessment of structure is based upon semiotics while Penner appeals to an eschatological social context and parallels between James and Second Temple literature. The point to be observed is that structural assessments are driven by methodology and presuppositions.

This endeavour is no different. A methodology has been adopted and applied to the text of James. The method fits within the broad and diverse field of text-linguistics. A full discussion of the methodology will be given in Chapter 2, but it is important to note that the field of text-linguistics, though still in its infancy in biblical studies and broad in its scope, holds promise for clarifying the structure of a text.[23] The desired outcome of this study is that a particular application of text-linguistics to the text of James will shed insight upon its discourse structure and advance discussions

21.   Fred O. Francis, 'The Form and Function of the Opening and Closing Paragraphs of James and 1 John', *ZNW* 61 (1970), pp. 110–26.

22.   Davids stated, 'If Francis is correct, James is far from a random collection of thoughts and sayings, but is a carefully constructed work. When the work is studied in detail, this proves to be the case. In other words, scholarship must move beyond Dibelius's form-critical view of James, valuable as that is, and discover the redactional level.' Davids, *James*, p. 25.

23.   See Jeffrey T. Reed, 'Modern Linguistics and the New Testament: A Basic Guide to Theory, Terminology, and Literature', in Stanley E. Porter and David Tombs (eds), *Approaches to New Testament Study* (Sheffield: Sheffield Academic Press, 1995), p. 249. George H. Guthrie, an advocate of text-linguistic theory and whose model is adopted for this study, observed that 'on the whole, while debates concerning the structures of New Testament books have been going on for centuries, coherent methodologies for assessing those structures are just beginning to be set forth'. George H. Guthrie, 'Cohesion Shifts and Stitches in Philippians', in Stanley E. Porter and D. A. Carson (eds), *Discourse Analysis and Other Topics in Biblical Greek* (Sheffield: Sheffield Academic Press, 1995), p. 36.

regarding the arrangment and interpretation of this important, but often neglected, New Testament epistle.[24]

This study is divided into six chapters. First, an examination of various approaches to James will further amplify the extent of the research problem. However, as the chapter will show, while scholars continue to disagree on details, there is a growing consensus on some key issues. Chapter 2 offers an explanation of text-linguistics and the particular model utilized for this investigation. Chapters 3, 4 and 5 present the results of the method employed. And finally, Chapter 6 offers a new proposal for the structure of James.

24.   I. Howard Marshall expresses a similar concern in his recently published commentary on the Pastoral Epistles. While not necessarily advocating a text-linguistic approach, regarding the structure of the Pastorals he states, 'We shall use whatever means offer themselves to discover the flow of thought in an argument and to provide a kind of macro-context within which the significance of the details can be seen.' I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (International Critical Commentary on the Holy Scriptures of the Old and New Testament, Edinburgh: T&T Clark, 1999), p. 12.

Chapter 1

APPROACHES TO THE STRUCTURE OF JAMES[1]

Approaches to the structure of James may be broadly categorized as those that view the text as essentially unstructured against those that tend to see some organizing principle at work in the letter. Although the search for a systematic strategy in James surfaced as early as 1850 in an article written by Ernst Pfeiffer,[2] the perception of James as a loosely connected set of sayings persisted and was firmly established as the dominant perspective with the publication of Martin Dibelius's commentary in 1921. The pervasive influence of his arguments remained virtually unchallenged for almost half a century. However, the scholarly consensus shifted emphatically, and more recent studies argue for structure in James, although the proposals vary greatly regarding the organizing principle of the letter and the interrelationship of units in the text.

The following survey sets forth various approaches to the structure of James and is organized around a simple division: James as an unstructured composition and James as a structured composition.[3] Dibelius is the appropriate starting point since virtually all modern studies react to him in some way, and it is important to note why his arguments have been set aside in favour of a new direction. An attempt has been made to group

1. The salient points of this chapter, along with a brief synopsis of the structure proposed in this book, have been previously published in Mark E. Taylor, 'Recent Scholarship on the Structure of James', *CBR* 3.1 (2004), pp. 86–115.

2. Ernst Pfeiffer, 'Der Zusammenhang des Jakobusbriefes', *TSK* 1 (1850), pp. 163–80.

3. The lack of consensus on structure in James relying solely on the internal dynamics of the text itself has led to several attempts in locating an organizing principle 'external' to the letter. Arnold Meyer, for example, suggested that James's structure is built around an allegory related to the patriarch Jacob and his sons. See Arnold Meyer, *Das Rätsel des Jakobusbriefes* (Berlin: Töpelmann, 1930). M. Gertner proposed a structure that views James as a midrash-homily, each chapter of which corresponds to the first five verses of Psalm 12; M. Gertner, 'Midrashim in the New Testament', *JSS* 7 (1962), pp. 267–92. Similar approaches have been advocated by Allen Cabaniss, 'A Note on Jacob's Homily', *EvQ* 47 (1975), pp. 219–22 and J. C. Beker, *The Church Faces the World: Late New Testament Writings* (Philadelphia, PA: Westminster Press, 1950). None of these have received widespread acceptance due to the inherent subjectivity involved.

various proposals in such a way so that, when possible, a critical evaluation can be given collectively. The survey also demonstrates that, while there certainly exists a wide diversity of opinion regarding James's structure, some areas of consensus are emerging.

James as an Unstructured Composition

Dibelius was by no means the first to suggest an unstructured arrangement of James. He gave further expression to an already prevailing view,[4] but with a force of argumentation that effectively controlled subsequent readings of James for half a century. One should not infer from the designation 'unstructured' that Dibelius meant 'chaotic' or 'altogether incoherent'. He granted that certain pericopes in the letter sustain a recognizable, coherent theme. He identified 2.1—3.12 as the core of the letter, a series of three treatises marked by the style of the Greek diatribe. But, in his view, these treatises are wholly independent, unrelated to each other, and framed by material of a different type. Dibelius described 3.13—5.6 as a 'group of sayings', material consisting of small, self-contained units, less unified texts, and isolated sayings. For 1.1–27 and 5.7–20 he preferred the designation 'series of sayings'.[5]

Dibelius's evaluation of James was grounded upon the presupposition that the content of the letter is an example of early Christian paraenesis[6]

4.   Joseph B. Mayor and James Hardy Ropes are noteworthy works prior to Dibelius. Mayor, while noting that certain 'leading principles' on which the whole depends could be distinguished, agreed that the letter flows from point to point without any strict logical sequence. Joseph B. Mayor, *The Epistle of St. James: The Greek Text with Introduction, Notes, and Comments* (London: MacMillan & Co., 3rd edn, 1910), p. cxxi. Also, Ropes argued that James, like ancient wisdom literature, is aphoristic in form and fits well with the style of the Hellenistic diatribe. With such literature, one cannot assume to trace the author's thought. James Hardy Ropes, *A Critical and Exegetical Commentary on the Epistle of St. James* (The International Critical Commentary, New York, NY: Charles Scribner's Sons, 1916), pp. 2–4. Writing in 1904, Hermann Cladder noted that in his day the attempts to locate a structure in James were wholly missing in New Testament introduction and exegeses. Hermann J. Cladder, 'Die Anfang des Jakobusbriefes', *ZKT* 28 (1904), p. 38. Adolf Jülicher stated, 'There is no definite connection of thought in the Epistle of James: it consists of separate chapters merely strung together, and treating of certain questions of Christian life and feeling.' Adolf Jülicher, *An Introduction to the New Testament* (trans. J. P. Ward; London: Smith, Elder, & Co., 1904), p. 215. See also H. J. Holzmann, R. A. Lipsius, P. W. Schmiedel and Hermann von Soden, *Hand-Commentar zum neuen Testament* (Freiburg: J. C. B. Mohr, 1891), pp. 141–42.

5.   Dibelius, *James*, pp. 1–2.

6.   According to Dibelius, by classifying James in this way, 'the letter becomes part of a long and significant history. For the early Christian paraenesis is not conceivable outside the larger context of Greek and Jewish paraenetical traditions.' Dibelius, *James*, p. 3. Dibelius sketched this context in another work, first published in 1926 and translated into English in 1936. See Martin Dibelius, *A Fresh Approach to the New Testament and Early Christian Literature* (New York, NY: Scribner, 1936).

of which he specified five key features. First, there is a pervasive eclecticism in the employment of ethical traditions so that the author is more concerned with transmission than with originality or radical revision. Second, according to Dibelius, paraenesis is characterized by a lack of continuity, the stringing together of saying after saying. Third, while there is no continuity to be discerned, there are formal, purely external connections via *catchwords* whereby one saying is linked to another because a word or cognate of the same stem appears in both sayings. Fourth, paraenesis is characterized by the repetition of identical motifs in different places within the same writing. Therefore, repetition does not necessarily imply logical or thematic connection. Finally, admonitions in paraenetic writings do not apply to a single audience or to a single set of circumstances. There is no definitive social setting and no discernible theology.[7]

Dibelius's arguments set the tone for Jamesian studies for the next fifty years. Willi Marxsen, for example, noted in his introduction to the New Testament that in James one is 'struck immediately by the fact that there seems to be no particular pattern'.[8] Likewise, Norman Perrin argued that James defies a structural analysis and that insights applicable to other texts in the New Testament 'simply do not apply to the homily of James'.[9] Even as recently as 1980, Sophie Laws, while not giving a full discussion of structure in her commentary, followed an approach to the text that perceives little or no connection between successive paragraphs.[10] Others adopted a similar approach.[11]

Demise of Dibelius's View

If a general consensus of scholarship attributed to James a loosely arranged design, then what precipitated such a dramatic shift of perspective in the last thirty years? The answer to the question is twofold. First, during the last three decades scholars have devoted more attention to the literary and

7.   Dibelius, *James*, pp. 5–11.

8.   Willi Marxen, *Introduction to the New Testament: An Approach to Its Problems* (trans. G. Buswell; Philadelphia, PA: Fortress Press, 1968), p. 226.

9.   Norman Perrin, *The New Testament, an Introduction: Proclamation and Paraenesis, Myth and History* (New York, NY: Harcourt, Brace, and Javanovich, 1974), p. 256.

10.   Sophie Laws, *A Commentary on the Epistle of James* (Harper's New Testament Commentaries, San Francisco, CA: Harper & Row, 1980).

11.   B. S. Easton, *The Epistle of James* (New York, NY: Abingdon, 1957); William Barclay, *The Letters of James, Peter and John* (Edinburgh: St Andrews, 1960); Bo Reicke, *The Epistles of James, Peter, and Jude* (Anchor Bible, New York, NY: Doubleday, 1964); C. L. Mitton, *The Epistle of James* (Grand Rapids, MI: Eerdmans, 1966); Jean Cantinat, *Les Épîtres de Saint Jacques et de Saint Jude* (Paris: J. Gabalda, 1973).

rhetorical aspects of Scripture.[12] Second, and more importantly, contemporary scholarship has called into question some of the most basic assumptions set forth by Dibelius regarding the character of paraenesis.

Dibelius has been challenged primarily on three fronts. First, while James obviously consists of traditional material, it is not necessarily correct to assume that the articulation of these traditions lacks structure.[13] Second, contrary to Dibelius, an author of paraenetic material may have a particular audience in mind, that is, the designation 'paraenetic' should not rule out a social setting.[14] Third, the classification of paraenesis as a genre is questionable. Johnson believed that Dibelius 'wrongly identified paraenesis as a genre. It is better described as a mode of ethical teaching which can be fitted to many different literary genres.'[15] In light of these points of contention, Wiard Popkes recently observed that 'the time has come to sever the traditional linkage between James and what has been understood by paraenesis, including the consequences for a textual coherence and references to an actual situation'.[16] Thus, the fundamental assumptions that undergirded Dibelius's view have been displaced in favour of new considerations that have led to new ways of reading James.

12. In one of the most recent rhetorical analyses of James, Lauri Thurén noted, 'Since the syntax and the vocabulary bear witness to a good command of grammar, and many stylistic devices typical of contemporary rhetoric are frequently used, it would be unnatural if the author lacked a clear message or disregarded elementary requirements for organizing his speech.' Thurén, 'Risky Rhetoric', p. 264.

13. This appears to be a major point of contention with Dibelius's view. David C. Verner, in his discussion of paraenetic discourse in the Pauline writings, concluded that 'the investigator of paraenesis is warned against concluding that paraenetic discourse has no logic or coherence, when it does not happen to exhibit the kind of logical coherence found in certain other types of discourse'. David C. Verner, *The Household of God: The Social World of the Pastoral Epistles* (Society of Biblical Literature Dissertation Series, Chico, CA: Scholars Press, 1983), pp. 118–19. See also Penner, *James and Eschatology*, pp. 125–28; Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity* (Philadelphia, PA: Westminster, 1986), p. 23; Luke Timothy Johnson, 'II Timothy and the Polemic Against False Teachers: A Reexamination', *JRS* 6/7 (1978), pp. 1–26.

14. Along these lines one should note the work by Leo G. Perdue, 'Paraenesis and the Epistle of James', *ZNW* 72 (1981), pp. 241–56; Perdue, 'Social Character of Paraenesis'. See also the discussion in Wachob, *Voice of Jesus*, pp. 40–52.

15. Luke Timothy Johnson, 'Friendship with the World/Friendship with God: A Study of Discipleship in James', in Fernando F. Segovia (ed.), *Discipleship in the New Testament* (Philadelphia, PA: Fortress Press, 1985), p. 167. See also Edgar, *Has God not Chosen the Poor?*, pp.15–16.

16. Wiard Popkes, 'James and Paraenesis, Reconsidered', in Tord Fornberg and David Hellholm (eds) *Texts and Contexts: Biblical Texts in Their Textual and Situational Contexts* (Oslo: Scandinavian University Press, 1995), pp. 547–48.

James as a Structured Composition

The modern discussion concerning the structure of James was initiated by Fred O. Francis in 1970,[17] although antecedents to his proposal appeared in the German-speaking world prior to the time of Dibelius.[18] Peter Davids took up Francis's basic concept and articulated a highly organized structure for James in his 1982 commentary.[19] Subsequent scholarship followed this trend and a growing consensus emerged regarding the unity of the letter. Since then, the fundamental questions about James have focused primarily on the nature of this unity.

The following discussion summarizes the findings of those who discern structure in James and organizes the proposals generally as follows: James as a chiastic arrangement of themes, other thematic approaches to the letter, rhetorical analyses and those who opt for a mediating position. A critical evaluation follows each section. However, a closer interaction with some of the details of past proposals will be taken up in the analysis of James in subsequent chapters.

James as a Chiastic Arrangement of Themes

The thematic repetition characteristic of James naturally led to a consideration of the presence of *chiasmus* in the structuring of the letter as a whole.[20] The most detailed and significant proposals in the modern discussion were offered by Francis and Davids. Other proposals followed that discerned some sort of chiastic arrangement as well.[21] There is nothing unprecedented about this understanding of James, only that earlier literary approaches never received widespread acceptance. In German scholarship, for example, Pfeiffer and Cladder argued for thematic introduction, repetition and expansion, but their contributions were simply overshadowed by Dibelius's monumental work on James. However, a brief review of their contributions is helpful as one begins to assess the re-emergence of similar ideas in recent scholarship.

17.   Francis, 'Form and Function'.
18.   The most notable of these are Pfeiffer, 'Der Zusammendhang des Jakobusbriefes', and Cladder, 'Die Anfang des Jakobusbriefes'.
19.   Davids, *James*, pp. 22–29.
20.   For a discussion of the use of chiasmus in the New Testament see John W. Welch, *Chiasmus in the New Testament: Structure, Analysis, Exegesis* (Hilderscheim: Gerstenberg, 1981) and Nils W. Lund, *Chiasmus in the New Testament* (Peabody, MA: Hendrikson, 1992).
21.   Robert B. Crotty, 'The Literary Structure of the Letter of James', *AusBR* 40 (1992), pp. 45–57; James M. Reese, 'The Exegete as Sage: Hearing the Message of James', *BTB* 12 (1982), pp. 82–85.

Hermann J. Cladder and Ernst Pfeiffer

Pfeiffer maintained that Jas 1.19 set the agenda for the rest of the letter. The expression 'quick to hear, slow to speak, and slow to wrath' corresponds to 1.21—2.26, 3.1–8, and 4.1—5.6 accordingly and thus introduces themes that reappear in the letter body.[22] Contrary to the consensus of German scholarship of his day, Cladder adopted and expanded Pfeiffer's seminal idea and discerned a skilfully arranged introduction, body and conclusion organized around multiple chiasms that are specified in the text itself.

> So geht der ganze Brief bis zum letzten Vers und Versteil, ohne 'Episoden' und zufällige Rückbeziehungen, restlos in einem durchaus einheitlichen und logischen Gedankengangen auf. Das Arrangement ist kunstvoll und verschlungen; aber für alle mehr selbständigen Abschnitte ist der Zusammenhalt und die Teilung klar und ausdrücklich im Texte selbst hevorgehoben.[23]

Although the term σοφία occurs only at 1.5 and 3.15–18, Cladder asserted that the concept was central to the structure of James because the characteristics of wisdom specified in 3.17 expands the concept thematically to the entire composition. He noted that, following the designation of wisdom as 'pure', a threefold division emerges that is exactly parallel to the triad describing 'pure' religion in 1.26–27. He viewed these parallel sections (1.26–27 and 3.17) as forming a thematic *inclusio* and at the same time providing a statement of the major themes of the letter body (2.1—3.12). Thus, a chiastic pattern develops in an 'a b c C B A a b c' arrangement as follows.[24]

inclusio a b c	*body* C B A	*inclusio* a b c
1.26 (bridle the tongue)	3.1–12 (tongue)	3.17 (peaceable, gentle)
1.27 (visit orphans and widows)	2.14–26 (works of mercy)	3.17 (full of mercy)
1.27 (unspotted from world)	2.1–11 (no partiality)	3.17 (no partiality)

Fig. 1. Herman Cladder's chiastic proposal for James 2.1—3.12

Cladder saw further chiastic arrangement in 3.13—4.8, albeit in a different form. Here, the strong rebuke also relates to the three main themes of the letter. For example, the fruit of wisdom (3.15–18) represents the opposite of the sins of the tongue. In 4.1–3, James reproaches the readers for their covetousness, the opposite of God's wisdom which demands care for the needy brother. Finally, in 4.4–8a, the reproach reaches its climax and condemns 'friendship with the world'. Thus, the single

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22. Pfeiffer, 'Der Zusammendhang Des Jakobusbriefes'. A recent work that adopts this basic scheme is Robert W. Wall, *The Community of the Wise: The Letter of James* (Valley Forge, PA: Trinity Press International, 1997).
23. Cladder, 'Die Anfang des Jakobusbriefes', p. 52.
24. Cladder, 'Die Anfang des Jakobusbriefes', pp. 45–48.

points of the author's rebuke may also be placed chiastically against the treatises.[25]

Cladder also detected a skilfully arranged introduction to the letter. He divided the opening into two parts: 1.1–8 and 1.9–25. The first part consists of a double admonition to a joyful perseverance in trial and to believing prayer with wisdom. The second is a general introduction that establishes and demands a refusal of the 'world'. Within this general exhortation, 1.19–25 anticipates the thematic development of the letter, specifically in the threefold command of 1.19 (quick to hear, slow to speak, slow to wrath), as noted previously by Pfeiffer.[26]

Finally, in Cladder's scheme, all that follows 4.12 relates back to the introduction. In 4.13—5.6, the author turns on those who did not make the choice demanded in 1.9–25. Likewise, 5.7–20 relates back to 1.2–8 in the same manner in which the letter began, with exhortations to prayer and patience. Appropriately, the letter concludes with a command to reclaim the wandering brother.[27]

Cladder's article appeared over one hundred years ago, yet many arguments in the modern discussion remarkably parallel him in their approach to the text. Dibelius may have eclipsed Cladder and set the agenda for the greater part of the twentieth century, but the end of the century vindicated, to some extent, Cladder's basic approach and ideas.

Fred O. Francis and Peter H. Davids

The modern discussion of James as a structured composition can be traced to the contributions of Fred O. Francis and Peter H. Davids. Their proposals resembled Cladder's chiastic scheme and added further insights. As a result, their arguments marked the end of the dominance of Dibelius's view and launched a new era concerning the perception of the letter of James.

Fred O. Francis

Francis challenged the atomistic and paraenetic thesis of Dibelius by observing that in both James and 1 John themes laid out in the opening verses are restated and expanded in the body of the epistle. Consequently, his observation led to a careful examination of other Hellenistic epistles to see if they exhibit a similar pattern and to explore the possibility that the opening verses of James and 1 John serve some introductory function. If such a correlation exists, then this would imply that their form conforms to an accepted pattern of Hellenistic epistolography.[28]

Francis examined and compared the writings of Josephus, 1 Maccabees, the Pauline letters, 1 John and James and discovered that ancient

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25.   Cladder, 'Die Anfang des Jakobusbriefes', pp. 48–49.
26.   Cladder, 'Die Anfang des Jakobusbriefes', pp. 51–52.
27.   Cladder, 'Die Anfang des Jakobusbriefes', p. 55.
28.   Francis, 'Form and Function', pp. 110–11.

Hellenistic letters display two characteristics: a double opening statement as well as opening and closing greetings that structure the entire letter.[29] Additionally, Francis noted that the epistolary conclusion of James combines eschatological instruction, thematic reprise and references to prayer, all of which have a strictly epistolary function as born out in comparison with other early Christian letters and general Hellenistic epistolography.[30] This means that James's seemingly abrupt ending was a 'live option in Hellenistic epistolary form'.[31] These observations led Francis to an assessment of James as a carefully structured epistle.

First, Francis argued that the opening section of James (1.2–25) has a twofold structure which introduces the main argumentative interests of the letter in carefully balanced thematic statements (1.2–11 and 1.12–25). Like 1 Macc. 10.25–45 and Phlm. 4–7, these two paragraphs are headed by technical liturgical-epistolary terms for 'joy' and 'blessedness'. Moreover, there is close parallel development. The same three elements are introduced in identical order with complementary effect: testing leads to steadfastness (1.2–4 and 1.12–18), wisdom-words-reproaching (1.5–8 and 1.19–21), and rich-poor-doers of the word (1.9–11 and 1.22–25).

Second, 1.26–27 serves as a 'literary hinge' that recapitulates the preceding introduction and turns the reader to the initial argumentative section of the body of the epistle. The body consists of two main sections (2.1–26 and 3.1—5.6), both of which are developed in light of the 'testing' theme of the introduction.

Third, Francis asserted that the thematic essentials of the introduction occur in reverse order in the body of the epistle, thus displaying a chiastic structure that enables the writer to move directly from the recapitulation of 1.26–27 to the development of the same themes at length. Thus, Francis concluded that James offers the following overall pattern: A B C - A B C in the opening; C - B in the body; A (testing) underlies the whole.[32] Francis's four divisions of James may be depicted as follows.

    I. Thematic statements headed by 'joy' and 'blessing' 1.2–27
       A. Joy 1.2–11
          a) Testing of faith produces steadfastness 1.2–4
            b) Wisdom/faith/giving/reproaching 1.5–8
            c) Lowly/rich that pass away 1.9–11

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29.   Based upon his findings Francis concluded, 'Regarding the origin and possible relation of the patterns we have observed, we are inclined to ask if the rather free tendency in private and public correspondence to parallel opening expressions with similar expressions elsewhere in the letter did not lay the basis for the development of the double opening thematic statement.' Francis, 'Form and Function', p. 117.

30.   Francis, 'Form and Function', pp. 124–26.

31.   Francis, 'Form and Function', p. 125.

32.   Francis, 'Form and Function', p. 118.

B. Blessing 1.12–25
    a) 1.12–18 restates/expands 1.2–4
    b) 1.19–21 restates/expands 1.5–8
    c) 1.22–25 restates/expands 1.9–11
(literary hinge – 1.26–27)
II. Faith and partiality 2.1–26 (developed in the context of 'testing')
III. Strife caused by words, wisdom, and position 3.1—5.6 (context of 'testing')
IV. Closing admonitions 5.7–20
  A. Eschatological instruction and thematic reprise 5.7–11
  B. Against oaths 5.12
  C. Community concerns (prayer, wandering brother) 5.13–20

Fig. 2. Fred O. Francis's outline of James

Peter H. Davids

Davids accepted Francis's proposal regarding the twofold introduction in its entirety but developed it a step further. He applied the principle of inverse development within the main body (2.1—5.6) more consistently in that he divided the text into three sections instead of two. He also viewed James as a redacted work, a text full of traditional material, sayings which were originally separate but now part of a greater whole. This, in his view, accounts for the eclecticism in James which 'is only apparent when one fails to move beyond form criticism to redaction criticism'.[33]

According to Davids, James begins with an epistolary introduction (1.1) and moves via catchword into the double opening statement (1.2–27). The first segment (1.2–11) introduces the three themes of the epistle: testing, wisdom and wealth. The second section (1.12–25) recapitulates these themes in terms of testing, speech and generosity/doing and ends with a summary and transition (1.26–27). Like Francis, Davids viewed the second segment as more than restatement; themes develop and merge as they are taken up again. The testing theme develops the idea of failure in the test (testing God), the wisdom theme is developed in terms of pure speech (see also 3.1–18), and the wealth theme is developed in terms of obedience and sharing. Thus, theme expansion and merging gives the double opening statement cohesion.

Following the introduction and transition, the major blocks of material in the body take up the themes in reverse order, giving a chiastic effect: 2.1–26 addresses wealth, 3.1—4.12 develops wisdom, and 4.13—5.6 reiterates testing. The closing statement consists of eschatological exhortation coupled with thematic reprise (5.7–11), which could have ended the

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33.   Davids, *James*, p. 24.

letter. The author continues, however, with topics normally included in epistolary closings.[34] Davids outlined James as follows.

I. Epistolary Introduction 1.1
II. Opening Statement 1.2–27
   A. First segment: testing, wisdom, wealth 1.2–11
   B. Second segment: testing, speech, generosity 1.12–27
III. The Excellence of Poverty and Generosity 2.1–26
   A. No partiality is allowable 2.1–13
   B. Generosity is necessary 2.14–26
IV. The Demand for Pure Speech 3.1—4.12
   A. Pure speech has no anger 3.1–12
   B. Pure speech comes from wisdom 3.13–18
   C. Pure prayer is without anger/in trust 4.1–10
   D. Pure speech is uncondemning 4.11–12
V. Testing through wealth 4.13—5.6
   A. The test of wealth 4.13–17
   B. The test by the wealthy 5.1–6
VI. Closing statement 5.7–20
   A. Endurance in the test 5.7–11
   B. Rejection of oaths 5.12
   C. Helping one another through prayer/forgiveness 5.13–18
   D. Closing encouragement 5.19–20

Fig. 3. Peter Davids outline of James[35]

Other, yet less detailed, chiastic proposals that merit attention include that of Robert B. Crotty and James M. Reese. The proposals sought to isolate the 'core' of the letter by indentifying the peak of a chiastic arrangement. Crotty's thesis was predicated on the parallels between 1.16–18 and 5.19–20, an *inclusio* that frames the letter. Working inward from these external boundaries he isolated 4.1–3, 'the human person/the center of struggle', as the nucleus of the letter.[36] Reese suggested a less elaborate chiasm, noting that the author had in mind a concentric structure in which the innermost circle conveys the central message and unifies the whole. He suggested that the centre is 3.1–18 which is placed in two circles of balanced pieces (1.2–27//5.7–20 and 2.1–26//4.1—5.6).[37]

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34. Davids, *James*, pp. 25–26.
35. Davids, *James*, pp. 27–28.
36. Crotty, 'Literary Structure of the Letter of James'.
37. Reese, 'Exegete as Sage'.

Summary and Critique

All of the proposals that see James in terms of a chiastic arrangement of themes have great appeal on the surface and remove some of the frustration related to the disjointed appearance of the letter. Above all, they demonstrate an interaction and expansion of common themes within the composition, giving the letter a sense of cohesion and coherence previously denied. However, sometimes the suggested parallelism is not as tight and consistent as it could be. The tendency in such arrangements is to make sweeping judgments about large sections within the letter that fail to capture the full intent or content of the text. For example, Davids' suggestion that wealth, wisdom and testing are major themes worked out in the body of the letter is defensible, but his proposal of an inverse progression of these themes is questionable. James 4.11–12, for example, cannot be entirely subsumed under 'speech' in light of the notable parallels of these verses with 2.12–13. A combination of ideas appear to be at work in concert with each other.

Along the same lines, the suggestion of a double opening statement has been subject to criticism.[38] The themes of testing, wisdom and wealth are clearly indicated in the opening exhortation, but whether or not everything that follows in the second opening is intentionally parallel to these motifs is not clear. And the proposals of Crotty and Reese simply point out that different 'centres' can be identified with an appeal to a chiastic arrangement. Some chiastic proposals appear strained in order to fit a preconceived pattern. That is not to rule out *chiasmus* as a legitimate structuring device, but only to caution that any such assertation for any given text must be consistent and linguistically defensible in order to withstand scrutiny, something that has been very difficult for a letter like James.

Other Thematic Approaches in Modern Discussion

The contributions of Francis and Davids opened the door for new readings of James that were in some way tied into the issue of structure. These approaches, like their predecessors, were also 'thematic', although without a suggested chiastic arrangement. Some of the more notable proposals include the works of François Vouga, Ralph Martin, Luke Timothy Johnson, Todd Penner and Timothy Cargal.

François Vouga and Ralph Martin

Vouga and Martin were both appreciative of the contributions of Francis and Davids, although neither adopted their proposed divisions of the text. They both agreed, however, that certain themes introduced in the opening chapter provide a basis for the coherence that follows and holds

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38.   Cargal, *Restoring the Diaspora*, p. 22; Penner, *James and Eschatology*, p. 144.

the key to the structure of James. Martin adopted and modified Vouga's proposal. For this reason, they can be considered together.

Vouga
Vouga described the basis for his divisions as being drawn from the historical-critical study of the theological traditions within the epistle, its provenance, and a rhetorical analysis of the debate with its recipients. He proposed three main divisions of the letter, each of which begins with a major theme related to faith as illustrated below.

> 1.2–19a – Enduring Trials
> > Theme: 'testing' of faith (1.2–4)
> 1.19b—3.18 – Applying the Word and Opposing Reliance on Force
> > Theme: 'obedience of faith' (1.19b–27)
> 4.1—5.20 – Witnessing to the Divine Providence before the World
> > Theme: 'fidelity' of faith (4.1–10)

Fig. 4. François Vouga's divisions and categorizations of 'faith' in James[39]

In addition to this threefold division, he noted a triad of tests that follows the thematic opening statement of 1.2–4, each of which is paralleled in the closing of the letter: the opposition to diversion and opportunism (1.5–8/4.13–17), riches (1.9–11/5.1–6), and determinism (1.13–19a/5.12–20). This sequence of tests is interrupted by the beatitude of 1.12 that parallels 5.7–11.

Vouga designated 1.19b—3.18 as the central portion of the epistle. The introduction to this unit, 1.19b–27, introduces five themes that are further developed within the letter body. These include the imperative of love (1.27a//2.1–13), obedience to the word (1.22–24//2.14–16), guarding the tongue (1.19–20, 26//3.1–13), being prudent to avoid worldly wisdom (1.19//3.14–18), and the responsibility to shun the 'world' (1.27b//4.1—5.20).

The final section of the epistle brings the argument to a climax by showing that 'fidelity to faith' is demonstrated by fulfilling the Christian vocation within the world by speaking in humility and submission (4.1–10) and without resentment or judging (4.11–12). Final admonitions which recapitulate the themes of the opening section serve to round out James's message in 4.13—5.20.[40]

39.　François Vouga, *L' Épître de Saint Jacques*, pp. 19–20.
40.　François Vouga, *L' Épître de Saint Jacques*, pp. 21–23.

Martin

Martin critiqued Vouga's lack of detail in his development of the threefold categorization of faith, but otherwise he followed his scheme very closely and adopted his three main divisions of the text. Like Vouga, Martin considered chapter 1 as the key to the letter's structure and noted the exact same parallels between the opening and closing of the epistle (1.5–8/4.13–17, 1.9–11/5.1–6, 1.12/5.7–11, and 1.13–18/5.12–20). He even considered 1.19–27 as an overture to themes recapitulated within the letter, albeit with a slightly different twist.

First, the concept of 'true religion' (1.27a) is further developed in 2.1–13. Second, the heart of true religion, the 'word', is to be observed as well as heard (1.22–24) since it is 'implanted' (1.18). This is expanded in 2.14–26 as an emphasis on the root-fruit analogy. Third, a disquisition on human words (1.18–20, 26) receives further development in 3.1–13. Fourth, the wrong use of words (1.19), especially by teachers, leads to a two-panelled contrast between wisdom from below/wisdom from above (3.15–18). Finally, the duty of Christians to live 'in the world' is further explained in 4.1—5.11.[41] Martin's outline of James is depicted in figure 5.

I. Address and Greeting 1.1

II. Enduring Trials 1.2–19a
   A. Trials, Wisdom, and Faith 1.2–8
   B. The Reversal of Fortunes 1.9–11
   C. Testing: Its Source and Mischief – and Rationale 1.12–19a

III. Applying the Word 1.19b—3.18
   A. The Obedience of Faith 1.19b–27
   B. Problems in the Assembly 2.1–13
   C. Faith and Deeds – Together 2.14–26
   D. Warning about Teachers and Tongues 3.1–12
   E. Two Types of Wisdom 3.13–18

IV. Witnessing to Divine Providence 4.1—5.20
   A. Community Malaise and Its Antidote – False Hopes 4.1–10
   B. Community Problems – Godless Attitudes 4.11–17
   C. Judgment on Rich Farmers 5.1–6
   D. Call to Patience 5.7–11
   E. Community Issues: Oath-taking, Reactions to Trouble, etc. 5.12–18
   F. Final Words and Fraternal Admonitions 5.19–20

Fig. 5. Ralph Martin's outline of James[42]

41.   Ralph P. Martin, *The Epistle of James* (Word Biblical Commentary, Waco, TX: Word Books, 1988), pp. cii–ciii.
42.   Ralph P. Martin, *The Epistle of James*, pp. ciii–civ.

Luke Timothy Johnson

In his recent commentary in the Anchor Bible Series, Johnson offered yet another thematic approach to James by suggesting that the author of James consciously used common Hellenistic themes and *topoi* in the construction of the letter.[43] He followed the lead of most recent analyses in viewing the opening chapter as the key to the letter's structure which he deemed an '*epitome* of the work as a whole'.[44] Johnson's own analysis emphasized the rhetorical structure of the text and at the same time stressed the necessity of assuming a surface and syntactically discernible connection between statements. Even isolated verses between extended essays 'should seriously be considered as particularly important authorial commentary'.[45] For Johnson, a deep structure of polar opposition between 'friendship with the world' and 'friendship with God' undergirds the discourse as a whole. This organizing principle in James 'is a set of convictions of two construals of reality and two modes of behavior following from such diverse understandings'.[46] Johnson combined these insights with the conviction of a thematic and literary coherence to the whole of the letter and the observation that 1.2–27 could be aligned with the essays of 2.1—5.18 in a fairly simple fashion. Johnson divided James into seven sections.

First, Johnson considered chapter 1 as a table of contents which functions within the larger letter to anticipate themes developed more fully by way of extended essays. The opening section of James (1.2–27) has its own distinct character and accomplishes the polar oppositions that James works with throughout the composition. Chapter 1 is also set apart in its emphasis on 'understanding' by virtue of the fact that in these opening verses there are seventeen terms touching on one aspect of knowing or another.[47]

Johnson considered the second major section (2.1–26) as a splendid example of deliberative rhetoric abounding in features of the Greek diatribe. Unlike the opening, this chapter does not move from topic to topic but rather coheres around the topic of faith and deeds. Interpretations of 2.14–26 are often wrongly cast by way of engagement with Paul. Rather, points of discussion should be found in connection with 2.1–13.[48]

Johnson labelled the third section (3.1–12) the 'Power and Peril of Speech' and noted that this is one of the more obviously self-contained sections in the letter. Like 2.1, this section begins with a general prohibition, and like 2.26, it concludes with a short aphorism. Rather than a

43. Johnson, *James*, pp. 28–29.
44. Johnson, *James*, p. 15.
45. Johnson, *James*, p. 14.
46. Johnson, *James*, p. 14.
47. Johnson, *James*, pp. 175–76.
48. Johnson, *James*, pp. 218–29.

loose collection of maxims, this section gives evidence of a carefully constructed argument.[49]

Unlike previous commentators, Johnson considered 3.13—4.10 as a unit. He noted in particular the intensely sermonic character of the section which has a coherent structure that falls into two parts: 3.13—4.6 sets up an indictment to which 4.7–10 responds. The whole section is held together by the topic of 'envy'. Johnson gave this section the heading, 'A Call to Conversion'.[50]

Johnson considered 4.11—5.6 a unit based upon the identifiable theme of behaviour marked by arrogance. This section is linked with the previous one by three examples of arrogance: slandering a neighbour, pretentious boasting and condemning/murdering the innocent, all connected by James's final rhetorical question in 5.6.[51]

Unlike other analyses of James, Johnson isolated 5.7–11 as a self-contained unit, a 'hinge' standing between 4.11—5.6 and the final exhortations of 5.12–20. This section responds to the three modes of arrogance and the attack upon the oppressive rich in 5.1–6 as indicated by the connective which joins 5.6 and 5.7 and the continuation of the theme of judgment which began in 4.11. In addition, the threefold repetition of ἀδελφοί (5.7, 9, 10) and the fundamentally positive and reassuring character of the exhortations mark an explicit turn in the text to the community readers in 5.12–20. Johnson also noted other stylistic touches which isolate this section, such as the threefold repetition of ἰδού and an *inclusio* formed by references to patience. Above all, its transitional character makes it distinct. These verses bring to expression two themes: just as 4.13—5.6 fills out the negative side of the reversal of 1.9–11, so 5.7–11 fills out the positive side sketched in 1.12. All is held together by the theme of judgment in the context of eschatology.[52]

Finally, Johnson designated 5.12–20 as the closing section in his analysis of James and gave it the heading 'Speech in the Assembly of Faith'. He noted the use of the formula 'πρὸ πάντων' as marking the transition to the final portion of the letter. Far from being a disjointed series of exhortations, Johnson considered this final section a 'unified discourse on the positive modes of speech in the community'.[53]

Johnson's analysis of James represents one of the most thorough treatments to date of the letter's structure. His combination of attention to the rhetorical conventions of the first century and the linguistic structure of the text itself strengthens his argument. Any structural assessment must engage with his sound argumentation.

49.   Johnson, *James*, pp. 253–54.
50.   Johnson, *James*, pp. 268–69.
51.   Johnson, *James*, p. 292.
52.   Johnson, *James*, pp. 311–12.
53.   Johnson, *James*, p. 326.

Todd Penner

Penner's 1996 monograph represents yet another thematic reading of James that was based, in part, on assumptions related to structure.[54] He proposed than an eschatological *inclusio* (1.2–12//4.6—5.12) frames the letter and controls its reading. This restricted his research primarily to the opening and closing portions of James, at which point he departed notably from previous assessments. Thus, his arguments deserve a closer look.

Penner agreed with previous estimates that understood the introductory verses of James as anticipatory of themes to follow and conforming to an established pattern in the epistolary tradition (i.e. Francis and Davids). However, contrary to most approaches, he set forth two reasons why the opening should be limited to 1.2–12 instead of 1.1–18 or 1.2–27.[55] First, he noted an internal and deliberately chiastic design, an A B A pattern structured around the linguistic connections between 1.2–4 and 1.12 that form an *inclusio* around two independent units. All units relate to the testing tradition in some way. This pattern, he argued, is more easily recognizable and more cohesive than the alignment offered by Francis or Davids. Second, Penner noted how 1.2–12 provides a strong connection of key words and motifs which reoccur as flashbacks throughout the text of James and, in particular, the closing of the main body (4.6—5.12).[56] In light of the fact that rare terms occur twice in the same letter and seem to be carefully placed in particular contexts, he concluded that the opening and closing forms an *inclusio* for the main body (1.13—4.5) and provides the stock themes and words upon which it draws.

Penner also departed from previous analyses in his delineation of the conclusion of the body proper (5.13–20). Although there is general agreement that the conclusion of James begins at 5.7 among those who see structure in James, Penner suggested three reasons why 5.13 is preferable. First, the eschatological instruction is clearly connected to what precedes it. The οὖν in 5.7 connects 5.7–11/12 with the eschatological denunciation of the rich. Thus, Jas 5.7–11 is not the eschatological conclusion of the letter, contra Francis. It is the conclusion to the argument of 4.6—5.6.

54.　Penner, *James and Eschatology*.

55.　Penner, *James and Eschatology*, pp. 143–49.

56.　This, according to Penner, is characteristic of paraenetic documents. Specifically, he noted the following connections: ὑπομονή (1.3, 4/5.11); ὑπομένω (1.12/5.11 – and the synonym μακροθυμέω); δίψυχος (1.8/4.8); ταπεινός (1.9/4.6); ταπείνωσις (1.10) and ταπεινόω (4.10); πλούσιος (1.10, 11/5.1); ὕψος (1.9 cf. cognate verb ὑψόω in 4.10); καυχάομαι (1.9/4.16); ζωή (1.12/4.14); χαρά (1.2, 4.9). Penner suggested that these parallels are particularly significant in light of the fact that they are words which occur more rarely in the New Testament. He attached importance to the fact that they occur twice in the same document and are placed carefully in particular contexts. Penner also noted the thematic links in addition to verbal ones: steadfastness in the midst of trials (1.2–4, 5.7–11) and humble believer/rich individual (1.9–11, 4.6—5.6).

There is a clearer break in thought at 5.13 rather than at 5.7. Second, 5.12 is to be linked with 5.7–11 on the basis of the common theme of judgment, a series of imperatives which establish a structural link (5.7, 8, 9), and the presence of the coordinating particle δέ. Third, the recurrence of the phrase τις ἐν ὑμῖν (5.13, 14, 19) provides a cohesive strand running through 5.13–20. Penner viewed this as an important structuring technique corresponding to that of 1.2–12.[57]

Yet another unique aspect of Penner's proposal was his suggestion that the conclusion to the main body begins at 4.6 instead of 4.13. Again, he cited three reasons. First, there appears to be a structural shift at 4.6, a transition to 4.7–11 that is cast by the phrase 'μείζονα δὲ δίδωσιν χάριν' and the citation of Prov. 3.34 (cf. 1 Pet. 5.5b–11) that 'may represent some form of common eschatological conclusion to paraenetic discourse in the early church'.[58] Second, from 4.6 to 5.13 there is a concentrated use of verbal and thematic parallels with 1.2–12 suggesting some intentionality on behalf of the author. Third, following the lead of Alonso Schökel,[59] Penner noted the connection between 4.6 and 5.6 in the repetition of ἀντιτάσσω, a rare word appearing only six times in the LXX and five times in the New Testament, two of which are citations of Prov. 3.34. The Proverbs text is introduced and then commented on in reverse order; 4.7–10 treats the second part (God gives grace to the humble) and 4.13—5.6 comments on the first part (God resists the proud). In addition, a series of imperatives forms a structural link between 4.7–10 and 4.11–12 and ties into the theme of the coming judgment. Furthermore, there is a similar function between 4.11–12 and 5.12, both independent units that relate to their respective sections (4.11–12 belongs to 4.7–10 and 5.12 belongs to 5.7–11), and, as a result, establishes a structural parallel in the unit beginning in 4.6 and concluding in 5.12. Thus, Penner argued for another A B A pattern similar to the letter opening (1.2–12) as follows.

Jas 4.6–12	Injunctions to the Community (A)
Jas 4.13—5.6	Indictment of the rich/proud (B)
Jas 5.7–12	Injunctions to the Community (A)

Fig. 6. Chiasm of James 4.6—5.12

Both units of community injunctions in this chiastic pattern end with the switch from aorist to present imperative, and are distinctly marked off by a reference to judgment in the community.[60] Thus, concerning the letter as a whole Penner argued for the following structure.

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57.   Penner, *James and Eschatology*, pp. 150–51.
58.   Penner, *James and Eschatology*, p. 153.
59.   Alonso Schökel, 'James 5.2 [sic] and 4.6', *Bib* 54 (1973), pp. 73–76.
60.   Penner, *James and Eschatology*, pp. 155–57.

I. Epistolary Greeting 1.1
II. Opening 1.2–12
III. Letter Body Proper 1.13—4.5
IV. Conclusion of the Letter Body 4.6–5.12
V. Epistolary Conclusion 5.13–20

Fig. 7. Todd Penner's outline of James

Since Penner was concerned only to show that James was framed by eschatological injunctions, his analysis did not extend to the entire letter. Nevertheless, his linguistic insights combined with thematic analysis and close attention to the actual features of the text are helpful. On the other hand, his assertion that the eschatological framework controls the reading of the entire epistle is doubtful. While the epistle may have been written in an eschatological context and the perspective of the author is certainly in keeping with the tenor of the rest of the New Testament, it is difficult to isolate this as the major theme of the letter.

Additionally, Penner's designation of an *inclusio* for the letter body (1.1–12 and 4.6—5.12) is subject to criticism. There are certainly significant parallels here, but his analysis overlooks the importance of 4.11–12 and its tight connection with 2.12–13. Few have restricted the opening statement to 1.2–12. Most opt for the entirety of chapter 1 or at least extend the opening to 1.18. A good case can be made for the distinctiveness of the opening chapter, thus setting it off from the rest of the composition. One must account for the obvious summary/transition of 1.26–27 and the definitive shift that follows at 2.1. Also, there are significant parallels between 1.2–25 and 5.7–20 which might indicate a larger *inclusio* than the one Penner suggested.[61]

Timothy B. Cargal

In light of the apparent polarization that exists among scholars with respect to the structure of James, Cargal advocated a new approach, a communication paradigm based upon Greimasian structural semiotics. According to Cargal, this model answers questions related to structure and purpose where form- and redaction-critical approaches failed because of their exclusive focus on historical concerns and a reliance upon genres of the Graeco-Roman period such as paraenesis and epistolary literature.[62] In his estimation, one should look for a series of themes and figures in the letter rather than logical progression. In broad terms, he argued for the thematic importance of 'restoration' in James based upon the inverted parallelism of

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61. These parallels are delineated later in this study.
62. Cargal, *Restoring the Diaspora*, p. 29.

the beginning (1.1, the 'Diaspora') and the conclusion (5.19–20, the reclamation of the wandering brother), thus the title of his work, 'Restoring the Diaspora, Discursive Purpose and Structure in the Epistle of James'.

Cargal contended that a semiotic model provides three distinct advantages over previously attempted historical and linguistic models. First, he argued that all discourses have multiple coherences which occur on different levels in terms of discursive syntax (logical sequence), discursive semantics (thematization and figurativization used to express meaningful relationships), or its narrative semantics (micro-semantic universe or system of convictions). Discursive sub-units may be identified by the parallels of 'inverted' and 'posited contents' of their introductions and conclusions respectively. These inverted parallelisms may be constructed by discursive syntax or discursive semantics. Previous approaches to James have failed to present a consistently coherent structure of the letter in terms of its discursive syntax, therefore one must consider the possibility that James is primarily organized in terms of its discursive semantics. Second, Cargal noted that a structural semiotic method allows one to envision discourses with goals other than traditional historical reconstructions which 'occasion' a letter. In religious discourse, for example, one purpose attempted by the author is to convince the implied reader to adopt a certain 'system of convictions' (micro-semantic universe) regarding how to perceive and order the realm of human experience. Third, semiotics offers semantic organizations based fundamentally on issues of ontology (Euro-American) or value (first-century Jewish).[63]

Cargal's application of a semiotic model to James resulted in four major divisions of the text: 1.1–21; 1.22—2.26; 3.1—4.12; and 4.11—5.20. His examination of the inverted parallelisms at the opening (1.1) and closing (5.19–20) led to a determination that the author's purpose is to enable the readers to see themselves as the 'Diaspora', literally and metaphorically, and to 'restore' them through the letter. The four major discursive units all contribute to this overall purpose.[64]

Luke L. Cheung
One of the most recent and comprehensive thematic treatments of James was offered in the published dissertation of Luke Cheung.[65] This writer was

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63.   Cargal, *Restoring the Diaspora*, pp. 36–44.

64.   Cargal, *Restoring the Diaspora*, pp. 201–18. Another interpretation of James with similarities to Cargal's approach is that of Kenneth D. Tollefson, who analysed the letter as 'dialectical discourse', a text–centred approach focused on the use of 'binary oppositions' in the text that are designed to persuade the reader to select a specific course of action. Kenneth D. Tollefson, 'The Epistle of James as Dialectical Discourse', *BTB* 21 (1997), pp. 66–69.

65.   Cheung, *James*, a revised and updated version of his 1999 doctoral thesis completed at the University of St Andrews under the direction of Richard Bauckham.

unaware of Cheung's work until after the conclusion of this study, yet, significantly, both works correspond at significant junctures with important interpretive implications. For now, only the main emphases of Cheung's analysis is presented with further interaction with some of the details to come later in this study.

Cheung applied a nuanced form of discourse analysis that recognized important literary elements in the text such as introductions, conclusions, inclusions, cohesion and transitions. He divided James into a prescript (1.1), a prologue of two parts (1.2–18, 1.19–27),[66] a body (2.1—5.11), and an epilogue (5.12–20). Of greatest import in his structural analysis is the identification of several key 'bridge' passages that hold the argument of the letter together and provide the key to its interpretation. These 'bridge' passages include 1.19–25, 2.8–13, 3.13–18, and 4.11–12, sections all related to the themes of 'law' or 'wisdom'.[67] Cheung sought to demonstrate how these key themes, in concert with the overarching concern of 'perfection', related to each other in a unified, coherent manner as the interpretive framework of the whole. More specifically, Cheung suggested that the double love command in the Jesus tradition is a key hermeneutical principle in the interpretation of the letter.[68] Cheung offered the following outline of James.[69]

The Prescript 1.1
The Prologue: The Programme of Perfection 1.2–27
     1.2–18 – Themes Associated with *Shema*
     1.19–27 – Obedience to the Law of Liberty for True Piety
The Main Body 2.1–5.6
    A. The Testing of Genuine Faith – Obedience to the Royal Law 2.1–26
       2.1–7 – Genuine Faith Incompatible with Partiality
       2.8–13 – Partiality and Lack of (Works of) Mercy are Violations Against the Royal Law
       2.14–26 – Genuine Faith Would Issue in Works (of Mercy)
    B. The Manifestation of Wisdom from Above 3.1—4.10
       3.1–12 – Against Heedlessness in the Use of the Tongue
       3.13–18 – Wisdom from Above and Below Contrasted
       4.1–10 – Against Worldly Attitude
    C. The Eschatological Judgment of God, the Lawgiver and Judge of All (4.11—5.11)
       4.11–12 – Against Evil Slanderers

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66.   Like others, Cheung agreed that the opening chapter is an overture of themes developed in the rest of the letter. Cheung, *James*, pp. 66–67.
67.   Cheung, *James*, pp. 83–84.
68.   Cheung, *James*, pp. 99–121.
69.   Cheung, *James*, p. 82.

   4.13—5.6 – Against the Arrogant & Unjust
    4.13–17 – Against Arrogant Merchants
    5.1–6 – Against the Unjust Rich
   5.7–8 – Against Grumbling (cf. 5.1–6)
   5.9 – Against Grumbling against One Another (cf. 4.11–12)
   5.10–11 – Concluding Examples: Prophets and Job
  Epilogue: The Concerns for Perfection 5.12–20
   5.12 – Oaths
   5.13–18 – Communal Prayer of the Faithful Righteous
   5.19–20 – Communal Responsibility on Judgment and Salvation

Fig. 8. Luke L. Cheung's Structure of James

In summary, the recent thematic approaches identified above have significantly advanced the discussion regarding the structure of James. Although there is certainly disparity of perspective, one should note a common theme that seems to run through most judgments about the letter, and that is the significance of the introductory chapter. This, of course, corresponds to the findings of Davids and Francis. Cargal's reliance upon 'inverted parallelisms' is, in part, a reaction to the failure of previous attempts to find coherence in James. His method, in principle, corresponds to identifying inclusions marking units of text, but it is also inherently very subjective. Johnson, Penner and Cheung have commendably engaged in a serious literary analysis and have done much to advance new insights into the literary dynamics of James. More of this type of analysis holds promise for uncovering and clarifying the organization of the letter.

James as Rhetorical Discourse

A number of recent studies of James have emphasized the value of rhetorical criticism as a possible solution to the riddle of its structure. Such approaches are based upon the conviction that the discovery of the 'rhetorical situation' of a text is the gateway into a proper understanding of the social context and interpretation of the text. In the modern discussion of James's structure, two notable rhetorical analyses of James have appeared in the contributions of Wilhelm Wuellner and Hubert Frankenmölle.

Wilhelm Wuellner
Wuellner applied the 'new rhetoric'[70] in conjunction with semiotic and communication theory to the text of the James.[71] For Wuellner, textual

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70. C. Perelman and L. Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation* (Chicago, IL: Notre Dame University Press, 1971).
71. Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik'.

issues are the primary focus of investigation since the meaning of the text unfolds as it is read or heard in its particular social setting in light of the pragmatic relations within the text itself.[72] His pragmatic analysis consisted of four steps: the choice of media (Medienwahl), genre (Gattungswahl), argumentation (Argumentationswahl), and the choice of linguistic and stylistic means (die Wahl der sprachlichen und stilistischen Wirkmittel).[73] Based upon a rhetorical perspective, Wuellner divided the text into eight 'speech sections' (Redeabschnitte) all of which are relatively short and of the same length. He noted the parallels of the introduction (1.1–12) and conclusion (5.7–20), which he designated as *exordium/narratio* and *peroratio* respectively, that serve as a parenthesis around the *argumentatio* (1.13—5.6). Specifically, Wuellner divided the *argumentatio* into six 'speech sections': 1.13–27; 2.1–13; 2.14–26; 3.1–18; 4.1–12; 4.13—5.6. According to Wuellner, the appropriateness of the length of the arguments is mandated by three factors: 1) the original speech-situation; 2) the choice of the length of the original media and text choices; and 3) the actual intention of the entire text.[74] Wuellner's proposal may be illustrated as follows.[75]

    I. Introductory 'Speech Section' – 1.1–12
        A. Brief Prescript (1.1)
        B. *Exordium* (1.2–4)
        C. *Narratio* (1.5–11)
        D. Comprehensive Proposition (1.12)
    II. *Argumentatio* (1.13—5.6)
        A. 1.13–27 (negative, 1.13–16; positive, 1.13–27)
        B. 2.1–13 (negative, 2.1–7; positive, 2.8–13)
        C. 2.14–26 (use of *exempla* and connection with 1.19–27)
        D. 3.1–12 (negative, 3.1–12; positive, 3.13–18)
        E. 4.1–12 (negative, 4.1–4; positive, 4.5–12)
        F. 4.13—5.6 (doing good/sin, 4.13–17; relationship between God and believers as the basis and goal of all behaviour, 5.1–6)
    III. Concluding 'Speech Section' – 5.7–20
        A. 5.7–12 (negative)
        B. 5.13–20 (positive)

Fig. 9. Wilhelm Wuellner's rhetorical analysis of James

72.   Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', pp. 12–21.
73.   Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', pp. 21–64.
74.   Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', p. 36.
75.   John H. Elliot built upon Wuellner's rhetorical structure and analysed James in terms of a social science paradigm to show how James invokes traditional distinctions of 'purity and pollution' to press for a restoration of holiness of the Christian community. Elliot, 'James in Social Scientific Pespective'.

Hubert Frankenmölle

One of the most concerted and sophisticated literary analyses of James in the last decade was offered by Frankenmölle.[76] He, too, applied rhetorical criticism to James, but with an appreciation for the work of Cladder, Davids and others who argued for the significance of the opening chapter.[77] Frankenmölle designated 1.2–18 as the *exordium* and 5.7–20 the *peroratio*, sections that 'frame' the letter. Furthermore, in concert with others, he argued that the opening section announces key themes of the letter and that, structurally, each of the topics in James can be attached to one of the brief exhortations found in 1.2–18.

Frankenmölle asserted that Jas 1.2–3 introduces the overriding theme of testing and the resulting steadfastness as the goal of the Christian life. This is followed by the foundational thesis of the discourse in 1.4, the resulting perfection and completeness of the testing process. The call to be mature and complete is taken up again in 1.19–27 and 3.1–12. The lack of wisdom in 1.5 is repeated in 3.13–18. The lack of faith in 1.6–8 finds a more complete expression in 2.14–26. The inadequacy of a proper assessment between the rich and poor in 1.9–11 recurs in 2.1–13 and 5.1–6. Finally, 1.13–18 is linked to 4.1–12 in its stress on humility before God and constitutes the 'theozentrische Grundstruktur aller Kapitel'.[78] The following diagram illustrates Frankenmölle's proposal.

1.1 – Prescript
1.2–18 (*Exordium*)
   1.2 – manifold testing
      1.3 – steadfastness of faith as goal
      1.4 – foundational thesis

lack of complete obedience	1.19–27: complete obedience
lack of complete existence	3.1–12: complete person
1.5 – lack of wisdom	3.13–18: complete wisdom
1.6–8 – lack of faith	2.14–26: true faith
1.9–11 – lack of proper assessment between rich and poor	2.1–13: solidarity between rich 5.1–6: and poor
1.12 – reward of trial at the end	
1.13–15 – temptation from one's own desire	4.1–12: humility before God
1.16–18 – God as the foundation of Christian existence	[theocentric foundation of all chapters]

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76. Frankenmölle, 'Das semantische Netz des Jakobusbriefes'.
77. Frankenmölle, 'Das semantische Netz des Jakobusbriefes', p. 163.
78. Frankenmölle, 'Das semantische Netz des Jakobusbriefes', p. 193.

5.7–20 (*Peroratio*)
appeal for steadfastness
outlook of the end
health and sickness
life and death

Fig. 10. Hubert Frankenmölle's rhetorical analysis of James

The greatest contribution of rhetorical approaches to James is the demonstration of coherence to the whole in a rhetorical situation. Yet, the riddle of structure remains as there is still the same disparity on divisions in the text and how the smaller units interact to form the whole. Rhetorical criticism offers valuable insights into the interaction of themes, patterns of argumentation, and means of persuasion, but in and of itself, it is inadequate.

A Mediating Position: Richard Bauckham and Douglas Moo

A mediating approach has been advocated by Richard Bauckham in his recent monograph on James.[79] In light of the wide variety of proposals for the structure of James resulting from different methods (sometimes even different results from the same method!) and little sign of any consensus, Bauckham noted that 'one suspects that something must be wrong with the goal that is being attempted'.[80] Bauckham conceded that scholars since Dibelius have demonstrated that there is more continuity of thought and coherence than Dibelius asserted, but there may be problems with the nature of the current discussion. Bauckham noted that one must distinguish between a 'carefully composed structure' and 'coherence of thought'.[81] In other words, a completely random assembly of sections could all still be coherent in their content by virtue of the concerns and ideas of one author or even by a school. A more realistic approach, according to Bauckham, is 'to recognize that Dibelius was wrong about the lack of coherence of thought in James, but right to recognize that James does not exhibit the kind of coherence that is provided by a sequence of argument or logical progression of thought encompassing the whole work'.[82] For Bauckham, James is best viewed as a loosely structured composition, and he also thought that any impact that structure gives to the interpretation of the letter should be one with clear changes in themes and argument that the original readers could have recognized.[83]

79. Bauckham, *James: Wisdom of James*.
80. Bauckham, *James: Wisdom of James*, p. 61.
81. Bauckham, *James: Wisdom of James*, pp. 61–62.
82. Bauckham, *James: Wisdom of James*, p. 62.
83. Bauckham, *James: Wisdom of James*, p. 63.

Bauckham proposed a simple three-part outline: Prescript (1.1; Introduction (1.2–27); Exposition (2—5). Based upon clear formal markers and the considerable agreement among commentators, he divided the Exposition into twelve units (2.1–13, 2.14–26, 3.1–12, 3.13–18, 4.1–10, 4.11–12, 4.13–17, 5.1–6, 5.7–11, 5.12, 5.13–18, 5.19–20). These twelve sections are 'carefully crafted as self-contained entities with strong indications to readers that they are to be read as such'.[84] Bauckham believed that most rhetorical approaches are misguided by supposing that James must have a single communicative goal that is pursued by means of sequential argument. Indeed, James has a skilful rhetorical structure but 'only within each section is he concerned to lead the reader on through a continuous train of thought'.[85] The manner in which these sections are placed in sequence are of much less consequence.[86] This does not mean that their arrangement is entirely random, but rather that even if they were it would not detract from the overall goal of the composition.[87] Bauckham himself did discern some principles of ordering in the arrangement of sections, but only loosely structured and of such design as 'to help readers read, ponder, and assimilate each of the twelve sections in itself'.[88] He also agreed with others regarding chapter 1 as a carefully compiled collection of aphorisms, although not necessarily systematic, that introduce the themes of the main exposition in 2—5. The most significant part of the arrangement is the 'perfection' theme introduced in the first section (1.2–4) which, for James, is the 'inclusive goal of the Christian life'.[89]

In his recent commentary on James, a significant expansion of his previous volume in the Tyndale New Testament Commentary Series, Moo offered a similar mediating position regarding the issue of structure. He, like Bauckham, argued for more structure than Dibelius allowed but at the same time was not convinced of the more elaborate schemes discovered by others. Moo's own proposal recognized several key motifs central to James's concern mixed together in a fashion that defies neat labels. Specifically, he identified 1.2—5.11 as the body of the letter which he divided into five sections: 1.2–18; 1.19–26; 3.1–12; 3.13—4.3; 4.4–10; 4.13—5.11. He did, however, identify the central concern of the letter as 'spiritual wholeness'. According to Moo, 'Basic to all James says in his letter is his concern that his readers stop compromising with worldly values and behavior and give themselves wholly to the Lord.'[90] Moo offered the following outline of James.

84.   Bauckham, *James: Wisdom of James*, p. 66.
85.   Bauckham, *James: Wisdom of James*, p. 67.
86.   Bauckham, *James: Wisdom of James*, p. 67.
87.   Bauckham, *James: Wisdom of James*, p. 68.
88.   Bauckham, *James: Wisdom of James*, p. 69.
89.   Bauckham, *James: Wisdom of James*, p. 73.
90.   Moo, *James*, p. 46.

I. Address and Greeting 1.1

II. The Pursuit of Spiritual Wholeness: The Opportunity Afforded by Trials 1.2–18

III. The Evidence of Spiritual Wholeness: Obedience to the Word 1.19—2.26

IV. The Community Dimension of Spiritual Wholeness: Pure Speech and Peace (Part I) 3.1—4.3

V. A Summons to Spiritual Wholeness 4.4–10

VI. The Community Dimension of Spiritual Wholeness: Pure Speech and Peace (Part 2) 4.11–12

VII. The Worldview of Spiritual Wholeness: Understanding Time and Eternity 4.13—5.11

VIII. Concluding Exhortations 5.12–20

Fig. 11. Douglas Moo's outline of James

Summary of Approaches to the Structure of James

In light of the various approaches to the structure of James presented in this chapter, several observations are in order. First, the older paraenetic presupposition of Dibelius has essentially been abandoned by current scholarship. This has occurred for two reasons: 1) a more concentrated focus on the literary aspects of biblical texts and 2) a reassessment of assumptions held by Dibelius regarding the inherent lack of structure and social setting of paraenesis. Second, while it would be incorrect to assert that there is a scholarly consensus regarding the details of the structure of James, there is a growing, widespread consensus that the text of James is a literary, coherent whole. The obvious literary connections within the text such as catchwords, theme expansion and recapitulation have been observed and confirmed by numerous studies using various methods and working with different presuppositions. Third, in light of the foregoing, many are convinced that chapter 1 holds the key to the letter's structure. The contributions of Francis, Davids, Vouga, Martin, Johnson, Penner, Cheung, Frankenmölle, Wuellner and others point in this direction. Fourth, there is virtually unanimous agreement that major blocks such as 2.1–13, 2.14–16, and 3.1–12 exhibit a discernible structure and a sustained treatment of a unified topic.

As this overview demonstrates, major advances have occurred in the modern discussion regarding the perception of James from an unstructured composition to a discourse with an identifiable intentionality. The unresolved issue is how the various units in the letter work together and function in the discourse as a whole. Penner's observation is correct.

> While it is evident that the individual sections of James have cohesion, it is still not clear what unifies these seemingly disparate sections into a whole. That is, while the individual units themselves appear to have cohesion and structure, it still remains to be seen how the various units themselves fit into the larger macrostructure of the epistle.[91]

The field of text-linguistics, since it is concerned to enquire after the whole meanings of texts, offers promise in clarifying the solution to the riddle of James's design. It is hoped that this study will contribute to an understanding of how the text of James functions as a whole, advance discussion regarding James's structure, and contribute to an understanding of the epistle. The following chapter explains the particular text-linguistic methodology adopted for this study.

91.   Penner, *James and Eschatology*, p. 128.

Chapter 2

METHODOLOGY

Since the study of Scripture is essentially a language-based discipline, the analysis and exegesis of biblical texts is of necessity a linguistic enterprise.[1] Of the many recent developments in the general field of linguistics, one of the most significant has been the recognition that language, as it is actually used, consists of linguistic units larger than words or sentences.[2] The shift of focus away from the sentence as the primary conveyer of meaning to the paragraph and the discourse as a whole is referred to as 'discourse analysis' or 'text-linguistics'.[3]

The entry of text-linguistics into biblical studies has been slow and is still in a developmental stage. Since text-linguistic theory underlies the method chosen for this study, an explanation of its origins, major tenets and application to New Testament texts in particular is in order. This will be followed by an explanation of the specific method adopted for application to the text of James.

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1. The literature in this regard is obviously vast. For a helpful summary and overview of the importance of linguistics for biblical interpretation see Cotterell and Turner, *Linguistics and Biblical Interpretation*. Other important contributions include James Barr, *The Semantics of Biblical Language* (London: Oxford University Press, 1961); Moisés Silva, *Biblical Words and Their Meanings: An Introduction to Lexical Semantics* (Grand Rapids, MI: Zondervan, 1983); Stanley E. Porter and D. A. Carson (eds), *Linguistics and the New Testament: Critical Junctures* (JSNT Supplement Series, Sheffield: Sheffield Academic Press, 1999); Reed, 'Modern Linguistics and the New Testament'. Black, *Linguistics*.

2. Moisés Silva, *Explorations in the Exegetical Method: Galatians as a Test Case* (Grand Rapids, MI: Baker, 1996), p. 81.

3. The terms are used somewhat interchangeably. Some reserve the word 'discourse' for oral communication and the term 'text' for written texts. The terms 'text grammar' and 'Textwissenschaft' are also interchangeable with text-linguistics. See Jeffrey T. Reed, 'Discourse Analysis as New Testament Hermeneutic: A Retrospective and Prospective Appraisal', *JETS* 39 (1996), p. 225.

Roots of Text-linguistics

Although several of the major tenets of text-linguistics may be traced to ancient rhetoric, dating from ancient Greece and Rome through the Middle Ages up to the present,[4] the modern discussion is a distinctly twentieth-century movement. Therefore, as far as linguistic models are concerned, text-linguistics has a relatively brief history, especially in biblical studies where modern linguistic methods are usually adopted with some degree of caution.

Zellig Harris is often noted as the first to use the term 'discourse analysis' in 1952 in his attempt to analyse grammar beyond the sentence level.[5] It was not until the 1960s and 1970s, however, that discourse analysis took a more distinct form with a shift in focus from theory to the application of actual texts. Subsequently, several notable volumes dedicated to discourse analysis were published.[6] Additionally, the field of study became quite complex as the possibilities of discourse analysis captured the interests of researchers in various disciplines such as anthropology, sociology, philology, psychology and mass communication to name a few. Thus, the vast scope of text-linguistic investigation, its interdisciplinary identity, the differing models being advocated, and the still somewhat untested nature of the field precludes a precise and adequate definition[7] and explains its delayed adoption into biblical studies.[8] However, as one New Testament discourse analyst recently noted, 'Despite its variegated past and still somewhat unstable present, discourse analysis has established itself as

4.   Robert de Beaugrande and J. Wolfgang Dressler, *Introduction to Text Linguistics* (London: Longman, 1981), pp. 14–15. Beaugrande noted five concerns shared by ancient rhetoric and text-linguistics: 1) the accessing and arranging of ideas is open to systematic control; 2) the transition between ideas and expressions can be subjected to conscious training; 3) among the various texts which express a given configuration of ideas, some are of higher quality than others; 4) judgments of texts can be made in terms of their effects upon the audience of receivers; and 5) texts are vehicles of purposeful interaction.

5.   Zellig Harris, 'Discourse Analysis', *Language* 28 (1952), pp. 1–30.

6.   de Beaugrande and Dressler, *Introduction to Text Linguistics*; J. E. Grimes, *The Thread of Discourse* (The Hague: Mouton, 1975); T. A. van Dijk, *Text and Context: Explorations in the Semantics and Pragmatics of Discourse* (London: Longman, 1977); T. A. van Dijk, *Grammars and Descriptions: Studies in Text Theory and Text Analysis* (Berlin: De Gruyter, 1977); T. A. van Dijk, *Some Aspects of Text Grammars* (The Hague: Mouton, 1972); Malcolm Coulthard, *An Introduction to Discourse Analysis* (London: Longman, 1977); Robert E. Longacre, *The Grammar of Discourse* (New York, NY: Plenum, 1983).

7.   A. H. Snyman, 'A Semantic Discourse Analysis of the Letter to Philemon', in P. J. Hartin and J. H. Petzer (eds), *Text and Interpretation: New Approaches in the Criticism of the New Testament* (Leiden: E. J. Brill, 1991), p. 84.

8.   In their 1989 work on linguistics in biblical interpretation Cotterell and Turner expressed caution on the tentative nature of discourse analysis. 'The fact is that at the present time there are no firm conclusions, no generally accepted formulae, no fixed method-ology, not even an agreed terminology.' Cotterell and Turner, *Linguistics and Biblical Interpretation*, p. 233.

a significant and most likely a long-term linguistic field of inquiry that will evolve both in methodology and application.'[9]

Text-linguistics and New Testament Studies

Stanley Porter noted four major schools of thought that have emerged in New Testament discourse analysis.[10] First, the North American model employed by the Summer Institute of Linguistics in Arlington, Texas was influenced by the works of K. L. Pike[11] and S. M. Lamb[12] whose functional models work off the principle of layers in language, from the smallest parts of a language to increasingly larger structures. The work of the Summer Institute has been focused largely upon Bible translation issues.[13] Second, the English and Australian model headed by M. A. K. Halliday and Ruqaiya Hasan provides one of the more integrated models of discourse analysis and concentrates on language as a social network of interconnected relationships. Third, the Continental European model consists of the work of the Scandinavian school of New Testament studies such as Beaugrande, Dressler, Kinneavy, Gülich and Raibel, and T. A. van Dijk,[14] all of whom show interest in determining the macro-structure of a text in contrast to its micro-structure. Fourth, the South African school, headed by the work of Johannes Louw, has had, in Porter's estimation, the most far-reaching influence upon New Testament studies. This approach is distinguished by Louw's 'colon analysis'.[15]

Under the influence of these various schools of thought, text-linguistics/discourse analysis has made its way into New Testament studies

9.   Reed, 'Discourse Analysis as New Testament Hermeneutic', p. 227.
10.   Stanley E. Porter, 'Discourse Analysis and New Testament Studies: An Introductory Survey', in Stanley E. Porter and D. A. Carson (eds), *Discourse Analysis and Other Topics in Biblical Greek* (Sheffield: Sheffield Academic Press, 1995), pp. 14–35.
11.   K. L. Pike, *Language in Relation to a Unified Theory of the Structure of Human Behavior* (The Hague: Mouton, 1967).
12.   S. M. Lamb, *Outline of Stratificational Grammar* (Washington, DC: Georgetown University Press, 1966).
13.   Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids, MI: Zondervan, 1974).
14.   Beaugrande noted the leading role of van Dijk in his notion of macro-structure. See de Beaugrande and Dressler, *Introduction to Text Linguistics*, pp. 26–27; van Dijk, *Some Aspects of Text Grammars*.
15.   Louw's 1973 article was instrumental in introducing his approach to New Testament studies. Johannes P. Louw, 'Discourse Analysis and the Greek New Testament', *BT* 24 (1973), pp. 101–18. See also Johannes P. Louw, 'Reading Text as Discourse', in David Alan Black (ed.), *Linguistics and New Testament Interpretation* (Nashville, TN: Broadman, 1992), pp. 17–30; Johannes P. Louw, *Semantics of New Testament Greek* (Atlanta, GA: Scholars Press, 1982); Johannes P. Louw, *A Semantic Discourse Analysis of Romans* (Pretoria: University of Pretoria, 1979).

and has resulted, as one might expect, in diverse approaches and has been utilized for a variety of outcomes in the study of texts.[16] The numerous studies and essays produced in the last twenty years indicate a significant role for text-linguistics in New Testament research.[17]

In light of the diversity of text-linguistic approaches and applications, it is apparent that a simplistic definition will not suffice. However, this does not mean that there are no common concerns underlying various methods. There are major tenets that guide the work of text-linguists. A brief overview of these emphases will lay a foundation for the model to be employed in this study of James.

Major Tenets of Text-linguistics

The fundamental starting point and the most distinguishing doctrine of text-linguistics is that meaning in language occurs in units of text beyond the word and sentence level, units designated as 'discourses'. This means that whereas traditional grammar has tended to focus on micro-structures such as phrases, clauses and sentences, the primary object of interpretive scrutiny for text-linguistics is the discourse as a whole. This does not diminish the importance of micro-structure since smaller units of text are the building blocks of macro-structure, but text-linguistic investigation operates under the premise that the macro-structure conveys the large thematic ideas that in turn govern the micro-structures, and thus the whole text.[18] These larger textual units stand in a hierarchical and sequential relationship to one another, and because macro-structures dominate the composition and structure of texts, discourse is analysed

16.   As early as 1985 Birger Olsson remarked, 'A text-linguistic analysis is a basic component of all exegesis.' Birger Olsson, 'A Decade of Text-Linguistic Analyses of Biblical Texts at Uppsala', *ST* 39 (1985), p. 107.

17.   The following is only a sample of the types of studies available in New Testament text-linguistic investigation. Jeffrey T. Reed, *A Discourse Analysis of Philippians: Method and Rhetoric in the Debate Over Literary Integrity* (Sheffield: Sheffield Academic Press, 1997); Jeffrey T. Reed, 'Cohesive Ties in 1 Timothy: In Defense of the Epistle's Unity', *Neot* 26 (1992), pp. 131–47; B. C. Johanson, *To All the Brethren: A Textlinguistic and Rhetorical Approach to 1 Thessalonians* (Stockholm: Almqvist & Wiksell, 1987); Black, 'Discourse Structure of Philippians'; Stanley E. Porter and Jeffrey T. Reed (eds), *Discourse Analysis and the New Testament* (*JSNT* Supplement Series, Sheffield: Sheffield Academic Press, 1999); Stanley E. Porter and D. A. Carson (eds), *Discourse Analysis and Other Topics in Biblical Greek* (Sheffield: Sheffield Academic Press, 1995); David Alan Black (ed.), *Linguistics and New Testament Interpretation: Essays on Discourse Analysis* (Nashville, TN: Broadman, 1992).

18.   Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield: JSOT Press, 1992), p. 300; George H. Guthrie, 'Discourse Analysis', in David Alan Black and David S. Dockery (eds), *Interpreting the New Testament: Essays on Methods and Issues* (Nashville, TN: Broadman & Holman, 2001), pp. 254–55.

from the top down instead of the bottom up.[19] This presupposes that a written text begins with an author's formulation of an idea which is then expressed and developed by conscious language choices.[20]

Text-linguistics is also concerned with the concepts of 'cohesion' and 'coherence', terms sometimes used interchangeably. Both involve an attempt to understand the formal relationships in a text, whether grammatical, semantic or contextual, that hold a text together so that it makes sense.[21] These relationships provide a means of linking sentences into larger syntactical units, thus allowing a listener/reader to recognize the text as a cohesive piece of communication rather than a 'jumble of unrelated words and sentences'.[22] A number of factors may work together to give a text cohesion such as person reference, genre, verb aspect and lexical repetition. Such factors may prove useful in determining discourse boundaries. Both cohesion and coherence stress the need to see language as a dynamic interaction between speaker and listener or writer and reader.[23]

A third concern of text-linguistics is the relevant situational and text-pragmatic features that shape a discourse such as author, provenance, occasion, reader's circumstances and social context. Such is necessary in order to discern the multiple situational factors that impinge upon a text and to determine the relative importance of various text units in the discourse.[24] This, of course, is often a challenge for analyses of biblical texts since all of the historical details are not fully known and must be reconstructed based upon the text itself.

In summary, three major concerns govern text-linguistic investigation: macro-structure, cohesion/coherence and situational factors underlying the text's production.[25] These tenets are broad in scope and are applied to varying degrees by practitioners of the method. A more detailed discussion of these parameters will now be addressed in light of the particular model adopted for this study.

19.   Black, *Linguistics*, p. 171.
20.   de Beaugrande and Dressler, *Introduction to Text Linguistics*, pp. 26–27.
21.   M. A. K. Halliday and Ruqaiya Hasan, *Cohesion in English* (London: Longman, 1976).
22.   Jeffrey T. Reed, 'Discourse Analysis', in Stanley E. Porter (ed.), *Handbook to Exegesis of the New Testament* (Brill: Leiden, 1997), p. 193.
23.   Black, *Linguistics*, p. 171; Porter, *Idioms*, pp. 304–07; Wilhelm Egger, *How to Read the New Testament: An Introduction to Linguistic and Historical-Critical Methodology* (Peabody, MA: Hendrickson, 1996), pp. 70–75.
24.   Black, *Linguistics*, pp. 171–72.
25.   Guthrie, 'Discourse Analysis', pp. 256–59.

Guthrie's Text-linguistic Model

The particular model of text-linguistics utilized for this study was developed by George H. Guthrie in his study of the structure of Hebrews.[26] The method was chosen for three reasons. First, Guthrie offers a systematic approach and a defined methodology for doing text-linguistic analysis. His model gives understandable expression to the theoretical moorings of a field of study still considered to be in a developmental stage. Second, the model is eclectic in two ways: 1) it draws upon several of the schools of thought of New Testament discourse analysis and 2) it employs modern linguistic principles in conjunction with ancient literary and oratorical conventions available to the writers of biblical literature. An underlying assumption of this eclecticism is that a proper understanding of the *milieu* in which a book was crafted is essential for assessing its structure. Thus, the method is sensitive to the strengths and concerns of other approaches and seeks to build upon legitimate insights gleaned from other method-ologies. At the same time, it is concerned with broader dynamics of language use and discourse development which offers certain vantage points from which a text may be read.[27] Third, Guthrie has developed a model drawing upon key tenets of text-linguistics that is aimed towards uncovering the structure of a text. His method has been successfully applied towards an understanding of the discourse structure of Hebrews.[28]

Guthrie's method includes several steps beginning with smaller units of text and working up through increasingly larger sections with consider-ation of how they relate to each other in the composition as a whole. These steps include grammatical analysis at the sentence level, constituent analysis on the micro-discourse level, identification of unit boundaries through cohesion analysis and an author's use of *inclusio*, analysis of the interrelatedness of units in the discourse, an analysis of the means of discourse progression from unit to unit, and finally, an assessment of why the units are arranged as they are.[29] A discussion of each step is in order.

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26.   George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (Grand Rapids: Baker, 1998). Originally, the study was Guthrie's doctoral dissertation at Southwestern Baptist Theological Seminary, Fort Worth, TX, 1990. His method is also presented in Guthrie, 'Cohesion Shifts and Stitches in Philippians'. As the method relates more specifically to exegesis of texts see Guthrie, 'Discourse Analysis', pp. 259–68.

27.   Guthrie, 'Cohesion Shifts and Stitches in Philippians', p. 37.

28.   The success of a method often awaits the positive judgment of others. Along these lines William Lane, in his commentary on Hebrews noted that Guthrie's approach is 'impressive and will certainly influence all subsequent studies of the structure of Hebrews'. William L. Lane, *Hebrews 1–8* (Word Biblical Commentary, Dallas, TX: Word Books, 1991), p. xc.

29.   Guthrie, 'Cohesion Shifts and Stitches in Philippians', pp. 37–42.

Grammatical Analysis – Block Diagram

First, grammatical analysis is performed by depicting syntax relation-ships in block diagram form. The method of block diagramming utilized in this study was developed by Lorin L. Cranford[30] and has been further modified by Guthrie and J. Scott Duvall.[31] By isolating the text into individual 'colons', the basic unit employed in discourse analysis, one is able to assess the author's basic propositions that are central to his argument.

The concept of 'colon analysis' was introduced and developed by Louw, who defined the colon as normally consisting of a subject and a predicate and thus essentially equivalent to a proposition. Colon analysis provides a technique for mapping the form of the text in such a way that the syntactic relationships of the constituent parts can be recognized, and while meaning occurs at larger levels in the discourse, the colon is deemed to be the most feasible starting point.[32] Guthrie's method of analysis maintains, with few exceptions, the word order as it occurs in the text and provides an excellent visual diagram of the surface structure of the text.

Constituent Analysis on the Micro-Discourse Level

Constituent analysis reveals the relationships between the various clauses and groups of clauses in the text. These clauses are grouped to form cola which in turn form paragraphs which in turn create the discourse. Louw considered the paragraph as the most relevant unit for the explication of the semantic content of a discourse since it is the largest unit possessing a single semantic message. However, an understanding of how the paragraph unit functions in the broader discourse is preceded by an understanding of how various clauses which make up the paragraph function. Louw argued that while the colon is the most tightly structured syntactic unit, the rhetorical structure of the paragraph is more significant. Therefore, both colons and paragraphs are of fundamental importance.[33] Regarding the application of the method, Guthrie cautioned that a clause may be grammatically subordinate to another yet of equal semantic value or even greater in prominence due to elements such as verbal aspect, repetition of lexical or pronominal forms, word order, clause structure or chiasmus.[34]

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30.   Lorin L. Cranford, *Exegeting the New Testament: A Seminar Working Model with Expanded Research Bibliography* (Fort Worth, TX: Scripta Publishing, 2nd edn, 1991), pp. 75–77.

31.   George H. Guthrie and J. Scott Duvall, *Biblical Greek Exegesis: A Graded Approach to Learning Intermediate Greek* (Grand Rapids, MI: Zondervan, 1998), pp. 27–37.

32.   Louw, *Semantics of New Testament Greek*, pp. 95–97; Black, *Linguistics*, pp. 138–39.

33.   Louw, *Semantics of New Testament Greek*, p. 98.

34.   Guthrie, 'Cohesion Shifts and Stitches in Philippians', p. 38.

Identification of Unit Boundaries

The identification of unit boundaries is the first step toward understanding the overall structure of the text by determining through linguistic means where the author intended breaks or shifts in the composition. This is achieved through cohesion analysis, identification of inclusions and the analysis of other connectives or types of parallelism which might mark a turning point in the discourse.

Cohesion Analysis
Cohesion, as discussed above, refers to a semantic property of a text that gives the text unity. The underlying assumption is that texts hold together in a unified way via a network of relationships, whether lexical or grammatical, making the text cohesive.[35] Guthrie's use of the term 'cohesion' follows the discussion found in Halliday and Hasan,[36] who used the term with some degree of interchangeability with 'coherence' by other text-linguists.[37]

Cohesion in a text may be produced by a number of elements working together: person reference, verbal aspect, connectives, informational structure, genre, topic, logical relationships between parts of an argument, lexical repetition, temporal and spatial indicators, and other types of reference. Person reference is established through a variety of means such as direct address, grammatical person of a verb and pronoun reference. Verbal aspect can also serve an important cohesive function by employing patterns of verbal aspectual usage that do not draw undue attention to themselves. Other surface structure expressions such as connectives may also serve a cohesive function in a text. For example, the opening exhortation of James (1.2–11) consists of several 'topics' (testing, wisdom, wealth) and has presented problems related to cohesion or a lack thereof. However, the repetition of the particle δέ in 1.4, 1.5a, 1.6a, 1.9 and 1.10 links the individual units together at the surface level. Attention to such detail can provide helpful insights into the cohesiveness of a text.[38]

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35.   Jeffrey Reed suggested that the structural cohesiveness of texts should be viewed as a continuum. 'At one pole of the continuum are texts with a high degree of unity and cohesiveness. At the opposite pole are texts which can be quickly recognized as a jumble of words and sentences with little "textuality." Although a text might be elegantly unified or grossly fragmented, most texts lie somewhere between these two poles—neither altogether cohesive nor altogether incohesive.' Reed, 'Discourse Analysis', p. 193.

36.   Halliday and Hasan, *Cohesion in English*.

37.   de Beaugrande and Dressler, *Introduction to Text Linguistics*; Klaus Berger, *Exegese Des Neuen Testament: Neue Wege Vom Text Zur Auslegung* (Heidelberg: Quelle & Meyer, 2nd edn, 1984), pp. 12–17; van Dijk, *Text and Context*; Cotterell and Turner, *Linguistics and Biblical Interpretation*, pp. 230–31.

38.   Egger, *How to Read the New Testament*, p. 72.

Related to the cohesive function of connectives is the observation that facts may relate logically, temporally or locally without the use of surface indicators. The information structure of a passage, that is the order and manner in which information is presented, may serve as a vital item to establish cohesion. The consistency of a particular genre performs the same function. All of this indicates a variety of linguistic means available whereby an author of any given text can establish cohesion.[39]

In light of these observations, Guthrie developed a method by which levels of cohesion in a text can be measured by observing consistency in the 'cohesion fields', such as topic, genre, personal reference, etc. The highest level of cohesion occurs at the paragraph level in the discourse. When the cohesive dynamics change, a 'cohesion shift' has occurred and indicates linguistically a 'break' in the flow of the text. By means of a careful colon-by-colon analysis of the text, one is able to determine various levels of 'cohesion shifts' which in turn helps to determine when the discourse moves from one paragraph to the next. Cohesion shift analysis offers a starting point for the delimitation of discourse units by identification of unit boundaries. It provides a method by which to observe breaks in the text via a variety of linguistic means. By making such observations one can determine to what extent the author of a text has set out to make a specific segmentation of the text.[40]

Identification of Inclusions

Another means of determining discourse boundaries in a text is the identification of inclusions. While cohesion is a topic and method of modern linguistics, the identification of uses of *inclusio* recognizes a commonly employed device in ancient literary and rhetorical traditions. By means of *inclusio* an author marked the beginning and ending of a block of text via lexical or thematic parallels. This type of boundary marker may be employed at any level of the discourse. The cohesion analysis procedure alerts the critic to special uses of reiterated items for consideration as a possible use of *inclusio*. In addition to indications of framing or bracketing, the identification of inclusions also alerts the critic to possible chiastic structures.[41]

Analysis of Other Connectives

Guthrie's method recognizes that other features of the text must be analysed in addition to the cohesive dynamics and the use of inclusions to determine possible structures. Other connectives or types of parallelism

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39. Guthrie, 'Cohesion Shifts and Stitches in Philippians', p. 39; Porter, *Idioms*, pp. 304–307.
40. Egger, *How to Read the New Testament*, p. 73.
41. Egger, *How to Read the New Testament*, p. 75.

may also be employed to mark a turning point in a discourse. An author might begin a new section via the repetition of a common grammatical structure, repeated phrases, parallel introductions or the use of certain transition devices.

Interrelatedness of Units in the Discourse

Once unit boundaries have been established through cohesion analysis, identification of inclusions, and analysis of other connectives, attention must then focus on how the units interact in the macro-discourse. This may be accomplished in three ways. First, one must note the inclusions that tie together larger embedded discourse sections. Inclusions mark broad sections of a discourse which in turn may be made up of smaller units also marked by *inclusio*. Once identified, the analyst must determine the semantic function of these units. Next, identification of the same, or repeated lexical items that hold sections of a discourse together offers an important means of establishing the cohesion of the composition as a whole. The cohesion analysis enables one to consider such uses of lexical items. Finally, one must note the manner in which an author employs transition techniques, how he moves from one section to another. In his study of Hebrews, Guthrie adjusted and expanded the suggestions of H. Van Dyke Parunak[42] regarding transition techniques in biblical literature and identified ten transition techniques utilized by the author of Hebrews.[43]

Once unit boundaries have been established and their interrelationships have been assessed, the concluding focus of text-linguistics becomes a determination of why the units are arranged as they are. The structure of the discourse and the intentionality of the author must be evaluated in light of the whole composition.

The following chapters represent the results of an application of the foregoing method to the text of James. A lot of detailed work such as grammatical diagramming and a colon-by-colon analysis of the cohesion dynamics of the text preceded the ensuing discussion. Chapter 3 is entitled 'Cohesion Shift Analysis' and notes where significant cohesion shifts occur in the discourse as possible indicators of structure. Chapter 4 identifies the author's use of inclusions via repeated lexical items or phrases. Chapter 5 explores the relationship of the units identified in Chapters 3 and 4. Finally, Chapter 6 offers a proposal for understanding the discourse structure of James in light of the findings of Chapters 3, 4 and 5.

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42.   H. Van Dyke Parunak, 'Transitional Techniques in the Bible', *JBL* 102 (1983), pp. 525–48.

43.   Guthrie, *Structure of Hebrews*, pp. 94–111.

Chapter 3

COHESION SHIFT ANALYSIS

Cohesion shift analysis, as explained in the previous chapter, is a means of probing the cohesion dynamics of a text in order to discern where significant linguistic shifts occur in a discourse. These shifts can then be analysed in light of other dynamics of the text to determine if the shift represents an intended boundary marker in the text. The identification of such boundaries is an initial step toward discerning the structure of the text.

Cohesion analysis works off of an inherent presupposition that there are objective, recognizable criteria in the text that manifest intentional breaks in its linguistic structure. Cohesion analysis is one means of identifying structural patterns and only offers a perspective on the text. Other methods must be utilized along with cohesion analysis in order to gain other perspectives on the text. No one method should be considered the final word on a text or the only method available to discern structure.

The focus of this chapter is on what Guthrie termed 'cohesion shift analysis' in his study of Hebrews.[1] The method calls for a detailed examination of the various elements of each colon contributing to the overall cohesion of the text. These elements include genre, topic, temporal indicators, actor, subject, verb tense, voice, mood, person, number, reference and lexical items.

The following analysis was undertaken by filling out a cohesion analysis chart developed by Guthrie consisting of the elements listed above. The presence of a shift in a cohesion field from one colon to the next was marked with a '>' symbol. Shifts in the genre and topic fields were marked with a double '>>' since shifts in these fields are considered in Guthrie's method as more significant than shifts in other fields. This is because the 'topic' relates to the semantic programme of the entire unit and 'genre' has to do with the formal characteristics of the whole unit.[2] Each shift was assigned an intensity level corresponding to the number of shifts in a given colon. Four or less shifts were considered a 'low-level shift' and four

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1. Guthrie, *Structure of Hebrews*, pp. 59–75. The method is also explained in summary form in Guthrie, 'Cohesion Shifts and Stitches in Philippians', pp. 38–39.
2. Guthrie, *Structure of Hebrews*, p. 59.

to seven a 'median-level shift'. Places where eight or more shifts represent the greatest level of intensity and were designated 'high-level shifts'.

With reference to James, an analysis of most of the cohesion fields is straightforward and objective. The 'topic' and 'genre' fields, however, require careful analysis. Scholars often disagree about a given topic in some of the more 'disjointed' sections of the letter. Additionally, James exhibits a *composite genre.*[3] In his study of Hebrews, Guthrie analysed only exposition and exhortation as the two primary genres at work in the letter. In James, a large portion of the text consists of exhortation and exposition. However, other genres are present, such as the often noted diatribal characteristics of certain passages and proverbial expressions that may be identified by their gnomic style. For this reason, in addition to shifts between exhortation and exposition, shifts were also noted where proverbial, gnomic expressions appear, as well as shifts to diatribe or other rhetorical forays in the text that appear to indicate a shift in the argumentation. Each shift was analysed on its own merits and in light of the surrounding context. The subsequent discussion focuses on places in James where high-level shifts occur in the text of James and offers a starting point in determining its literary structure.

The Shift Between James 1.8 and 1.9

The opening exhortation of James immediately raises key structural issues.[4] The command to consider trials (πειρασμοῖς) as occasions for joy (1.2) is linked via catchword (χαίρειν to χαράν) to the opening address (1.1). The basis of the command is the knowledge that faith's testing (δοκίμιον) produces perseverance (ὑπομονή). The same topic is resumed in the proverbial expression of 1.12 as indicated by the use of the three key terms (πειρασμός, ὑπομένω and δόκιμος) that draw the reader back to the primary emphases of 1.2–4. Within this framework, three apparently self-contained units appear, each devoted to distinct topics: 1.2–4 addresses endurance in trials, 1.5–8 raises the issue of wisdom, and 1.9–11 describes differing positions in life, whether 'rich' or 'poor'. This feature of the text has given the impression that James is an intrinsically unstructured or loosely arranged letter. Dibelius, for example, labelled the opening exhortation 'A Series of Sayings Regarding Temptation'.[5]

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3.   For a thorough discussion of the major 'genre' options for James, see Cheung, *James*, pp. 5–52. Of the various choices, Cheung broadly identifies James as 'Jewish wisdom instruction'. For a cogent discussion of the various literary forms in James, see Bauckham, *James: Wisdom of James*, pp. 35–60.

4.   As Moo noted, 'Nowhere in the letter is this question of structure more difficult than in chap. 1.' Moo, *James*, p. 50.

5.   Dibelius, *James*, p. 69.

From the standpoint of cohesion, the first high-level shift occurs between 1.8 and 1.9. The preceding material (1.2–8) displays few shifts in the cohesion fields and coheres around careful catchword associations.[6] The opening paragraph (1.2–4) is a self-contained unit[7] comprised of a command to consider trials as occasions for joy, a causal participle (γινώσκοντες) indicating the grounds of the exhortation, a second command to allow patience (ὑπομονή) to have its perfect work, and a purpose clause indicating the outcome of perseverance, that the believer might be perfect and complete. The topic apparently shifts to wisdom in 1.5, although the progression is linked by catchword association, and there are only minor shifts in the cohesion fields.[8] The more pronounced break occurs at 1.9 with a shift of topic and the notable absence of the catchword association characteristic of the first two sections (1.2–4 and 1.5–8). The only link is the connective δέ, occurring at 1.4, 1.5, 1.6 and again at 1.9. This break is also indicated in the cohesion dynamics of the text.

First, there is a shift in topic from 'asking God for wisdom' to the 'humble believer/rich person'. The actor and subject fields shift from the 'one who doubts' to the 'lowly brother'. Likewise the mood moves from indicative to imperative indicating a shift not only in the verb mood field but also a resumption of a hortatory genre.[9] Additionally, the lexical items also shift with the focus of the text now related to circumstances of life and the fate of the rich.

Some commentators reflect this shift in their outlines of James. Johnson, for example, considered 1.2–8 as the opening exhortation of the letter noting the tight logic and argumentation that characterizes the section.[10] Likewise, Martin, although he extended the opening of the letter from 1.2 to 1.19a, designated his first subsection as 1.2–8, thus noting the break

6.   The catchword association consists of the repetition of key words to link ideas: ὑπομονήν / ὑπομονή (1.3, 4), τέλειον / τέλειοι (1.4), λειπόμενοι / λείπεται (1.4, 5), αἰτείτω / αἰτείτω (1.5, 6), διακρινόμενος / διακρινόμενος (1.6).

7.   The unit has close affinity with Rom. 5.2 and 1 Pet. 1.6–7. It is probably traditional material which circulated in the early Church and was adapted to meet certain needs. See Davids, *James*, p. 66.

8.   There may be more of a link between 1.4 and 1.5 beyond the catchword association than is sometimes assumed. The motif of 'wisdom' is taken up again by James in 3.13–18 and is described in terms of conduct and completeness of character. In other words, the eschatological outcome of trials is complete character, and if anyone lacks this 'wisdom', then he must ask God. The fact that only minor shifts occur in the cohesion fields between 1.4 and 1.5 suggests no intentional break.

9.   A note of caution is in order here. Since the entire section is characterized by exhortation followed by exposition, this may not indicate a decisive shift in the text. In other words, the string of imperatives which characterize this section (ἡγήσασθε, ἐχέτω, αἰτείτω, οἰέσθω and then καυχάσθω) may provide an element of cohesion which overrides other factors. Other considerations will have to be taken into account. Here, the shifts are merely noted.

10.   Johnson, *James*, pp. 182–83. See also Laws, *James*, p. 68.

occurring between 1.8 and 1.9. For Martin, the catchword association between 1.2–4 and 1.5–8 is more than coincidence or merely a literary device.[11] Likewise, he noted the abrupt change of topic from 'testing-prayer-faith' to a contrast between the rich and poor.[12]

The Shift Before and After 1.12

The next high-level cohesion shift in the text reveals an interesting dynamic of the text in that shifts occur before and after 1.12, thus isolating the verse. From a linguistic perspective, this provides some confirmation to what Dibelius considered 'an isolated saying which is connected neither with what follows nor with what precedes'.[13] More recent commentators who tend to see structure in James move in different directions in deciding whether the verse belongs with what precedes[14] or follows.[15] Cohesion analysis discloses a shift before and after 1.12, so there is linguistic justification for the various choices made by commentators. Other factors will have to be considered in making a decision regarding the contextual function of the verse, and the suggestion of Dibelius should not be ruled out a priori.

Cohesion analysis reveals a shift in genre between 1.11 to 1.12, from the illustration regarding the fate of the rich in 1.11 to the proverbial expression regarding endurance in trials. The reintroduction of πειρασμός indicates a shift in topic back to issues raised in 1.2–4. The temporal indicator shifts from the future judgment of the rich to a gnomic idea (μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν), although it must be noted that while the present tense is used the future is not entirely out of view. The subordinate clause introduced by ὅτι points to the future when the 'tested' individual will receive the crown of life. The outlook is eschatological. However, to balance this out, the aorist is employed to describe the crown of life, a crown promised by God (ἐπηγγείλατο) to those who love him (τοῖς ἀγαπῶσιν, shift back to present). Thus, there is enough 'turbulence' in the verb tenses employed to warrant a legitimate shift in the temporal indicator field. In addition, the actor and subject fields shift, from the rich person who will fade away to the one who perseveres. The verb tense shifts from future to present and God is re-introduced in the reference field as the implied subject of the verb ἐπηγγείλατο. Thus, there are shifts in genre, topic, temporal indicator, actor, subject, verb tense and reference.

11.   Martin, *James*, p. 13.
12.   Martin, *James*, p. 22.
13.   Dibelius, *James*, p. 88.
14.   Johnson, *James*, pp. 189–91; Penner, *James and Eschatology*, pp. 143–49.
15.   Martin, *James*, p. 30; Davids, *James*, pp. 78–90; Francis, 'Form and Function', p. 118.

The same types of shifts occur between 1.12 and 1.13. Semantically, a shift occurs in topic from 'testing' to 'temptation' even though the same lexical item is employed.[16] The gnomic expression of 1.12 is followed by a shift to exhortation with the resumption of the third person imperative and the first use of the diatribe style with the introduction of an imaginary interlocutor.[17] Although the verb tense remains present, the temporal indicator shifts from a 'timeless' truth and an eschatological focus to a present command. If the semantic shift from 'testing' to 'temptation' is granted, then a corresponding shift occurs in the subject and actor fields from the 'one who perseveres' to the 'one who is tempted'. The mood shifts from indicative to imperative. Additionally, while the 'testing' language continues with the author's lexical choices, there is a shift from the noun πειρασμόν in 1.12 to the repetition of the verbal forms πειραζόμενος, πειράζομαι, πειράζει and πειράζεται in 1.13–14. Thus, the dominant lexical referent is 'temptation' language which, in view of the semantic shift, constitutes a shift of focus. Finally, there is a contrast between the 'life' granted to the one who perseveres (1.12) and 'death' as the culmination of lust (1.13–15).

The Shift Before and After 1.16

The abruptness of the imperative μὴ πλανᾶσθε coupled with the vocative ἀδελφοί μου ἀγαπητοί in 1.16 creates another high-level shift between what precedes and follows. Almost all of the cohesion fields between 1.15 and 1.16 undergo a shift: genre, topic, actor, subject and the voice, mood, person and number of the verb. The reference changes from a third person, generic reference to the designation 'my brothers'. The same kinds of shifts immediately follow the exhortation as James reverts back to an exposition on the good gifts God gives. Thus, the referent shifts back to God.

The shifts before and after 1.16 raise the same difficulties as those found in 1.12. Does 1.16 belong with what precedes or follows? Sometimes James uses the vocative to begin new sections but not always. Unlike 1.12, 1.16 does not have the same proverbial character, although functionally, like 1.12, it has been described as a 'hinge' verse, an admonition which 'picks up the problem of 1.13 and carries it forward to

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16.   This principle is called 'collocation' by Halliday and Hasan. In a sense, this establishes some cohesiveness between 1.12 and 1.13. On the other hand, the semantic shift from testing to temptation indicates a different focus. See Halliday and Hasan, *Cohesion in English*, p. 319 and Guthrie, *Structure of Hebrews*, p. 53.

17.   Johnson, *James*, p. 203.

its contrast in 1.17, tying the two paragraphs together'.[18] Davids also suggested that μὴ πλανᾶσθε may be used to introduce a quotation as Paul does in 1 Cor. 15.33.[19] It appears that 1.16 begins a new train of thought.

The Shift Between 1.18 and 1.19

The same types of shifts occur between 1.18 and 1.19 as in 1.16. In 1.19, the phrase ἴστε, ἀδελφοί μου ἀγαπητοί may be taken as indicative[20] or imperative[21] and is parallel to 1.16. If imperative, then there is a definitive shift in the genre from exposition to exhortation and from the topic of 'birth through God's word' to an exhortation to 'know this!' However, if the statement is indicative, then the shift is not as pronounced and may indicate a statement of fact concluding the discussion of the same topic. Contextually, the parallelism with 1.16 and the fact that James often joins the vocative address with an imperative suggests the same for this verse. Functionally, like 1.16, 1.19 may serve as a transition to the next major emphasis of the text beginning with 1.19b.[22] Some break the text between 1.19a and 1.19b.[23] The cohesion fields, however, remain fairly consistent between 1.19a and 1.19b. Thus, unlike 1.16, 1.19 is not isolated as far as the cohesion dynamics are concerned.

The Shift Between 1.20 and 1.21

Very few commentators discern a shift in the text between 1.20 and 1.21, although Moo, in his recent commentary, noted the break.[24] The paragraph divisions of the Nestle-Aland 27th edition break between 1.21 and 1.22. Along these lines a few have suggested 1.22 as the beginning of an entirely new unit.[25] Johnson viewed 1.19–21 as a mandate flowing from 1.18,[26] and Davids argued for a parallel structure between 1.16–18 and 1.19–21,[27] thus neither indicated a shift of focus. However, the cohesion dynamics suggest a shift in the flow of the text.

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18.   Davids, *James*, p. 86. See also Moo, *James*, p. 76 and Hubert Frankemölle, *Der Brief des Jakobus* (Gütersloh: Gütersloher, 1994), pp. 288–89.
19.   Davids, *James*, p. 86.
20.   Cargal, *Restoring the Diaspora*, p. 82.
21.   Davids, *James*, p. 91; Dibelius, *James*, p. 109.
22.   Johnson, *James*, p. 204.
23.   Martin, *James*, p. 44.
24.   Moo, *James*, p. 85; Dibelius, *James*, p. 112.
25.   Cargal, *Restoring the Diaspora*, p. 94; E. M. Sidebottom, *James, Jude, 2 Peter* (New Century Bible Commentary, Grand Rapids, MI: Eerdmans, 1967), p. 35.
26.   Johnson, *James*, p. 205.
27.   Davids, *James*, p. 91.

First, the conjunction διό effects a smooth transition as the author draws out the implications of the statement regarding the wrath of man and the righteousness of God (1.20). Believers who have been birthed by the word of truth (λόγῳ ἀληθείας) must obey the word implanted in them. The shift of focus to practical obedience is signalled by the related terms λόγος, νόμος and ποιητής in 1.21–25,[28] indicating a lexical shift, as well as the parallel imperative commands λόγος δέξασθε τὸν ἔμφυτον λόγον and γίνεσθε δὲ ποιηταὶ λόγου, effecting a shift from the proverbial expression of 1.20 to exhortation. Additionally, there are shifts in the actor, subject, verb mood, person and number fields. The reference shifts from God in 1.20 back to the hearers. It is also significant that there are no shifts in the two colons following 1.21, thus indicating a tight cohesion between 1.21 and 1.22. Furthermore, the two statements are linked together by the connective δέ.

The Shift Between 1.27 and 2.1

Although a few commentators have taken 1.26–27 as the beginning of a new section,[29] most have noted the sharp break between 1.27 and 2.1 and believe the shift indicates the beginning of a new section. Chapter one concludes with a summary/transition statement (1.26–27)[30] that is characterized by its emphasis on practical religion and the anticipation of themes to be developed later in the epistle. Virtually every cohesion field shifts between 1.27 and 2.1 as the topic turns to the incompatibility of faith and showing partiality. It is often noted that the characteristics of the Greek diatribe most abound in chapter two: direct address, use of apostrophe, rhetorical questions, hypothetical examples and the use of exempla from Torah. James 2 is 'a splendid example of deliberative rhetoric that seeks to move the readers from one mode of behavior to another'.[31] Following the summary/transition of 1.26–27, the genre shifts to exhortation and the topic shifts to partiality.[32] Additionally, the actor, subject, verb mood, person and number all shift. The reference to Jesus Christ by name occurs for only the second time since the opening address. James 2.1–13 is usually recognized as a well-structure unit within the letter devoted to one overriding theme.[33]

28. Moo, *James*, p. 85.
29. Vouga, *L' Épître de Saint Jacques*, p. 70.
30. Davids, *James*, pp. 100–102; Moo, *James*, p. 95.
31. Johnson, *James*, p. 218.
32. The repetition of the rare term προσωπολημψίας / προσωπολημθτεῖτε in 2.1 and 2.9 indicates a focus upon one main topic.
33. Duane F. Watson, 'James 2 in Light of Greco-Roman Schemes of Argumentation', *NTS* 39 (1993), pp. 94–121.

The Shift Between 2.5a and 2.5b

Within the well-structured argument of chapter 2, a shift occurs in 2.5 as James explains how the demonstration of partiality stands in contradiction to the 'pure religion' (1.27) demanded by God. Once again, the imperative followed by a vocative signals the shift (ἀκούσατε, ἀδελφοί μου ἀγαπητοί).[34] The exhortation is followed by a well-sustained argument relating to God's choice of the poor and the illogical favouritism shown by believers to the rich. Thus, initially, the temporal reference shifts from present to past as the author describes God's choosing of the poor as rich in faith (2.5) and the dishonouring of the poor by believers (2.6). The actor and subject shifts from the hearers to God, thus introducing God as a personal reference. Other descriptive phrases pertaining to believers are also employed, such as 'poor in the world/rich in faith', 'heirs of the kingdom', and 'those who love him'. Additionally, the voice, mood and person of the verb all shift. Other shifts occur from 2.6 to 2.13, but everything in the text points to a well-sustained argument detailing why partiality is wrong and illogical. The argumentative tone,[35] the appeal to logic, the appeal to Scripture and the concluding exhortation of 2.12–13 all work together in providing a cohesive proposition regarding the behaviour of believers from 2.5 to 2.13.[36]

The Shift Between 2.13 and 2.14

The transition of topic from the author's discussion of partiality to the relationship between faith and works is the most noticeable shift between 2.13 and 2.14.[37] The preceding exhortation of 2.12–13 effects a smooth transition to the next section.[38] In addition to the shift in topic, there is a

34.   Although not reflected in his outline, Moo notes the shift of focus here as James 'now explains why such favoritism is wrong'. See Moo, *James*, p. 105.

35.   Note the repetition of οὐκ in 2.5, 6 and 7.

36.   Although the paragraph divisions of the Nestle-Aland 27th edition occur between 2.7 and 2.8, and a number of commentators follow suit, 2.8 is yet another stage in the argument of 2.5–7, thus establishing a close cohesion between the two. Those who divide the text in their outlines between 2.7 and 2.8 note the compact argumentation. See for example Moo, *James*, p. 110; Johnson, *James*, pp. 229–36. Davids, on the other hand, divides the text as follows: 2.1–4 (illustration: judicial assembly); 2.5–7 (rational argument); 2.8–13 (biblical argument). Davids, *James*, pp. 105–18. All three note that 2.1–13 comprises a sustained argument.

37.   Martin, *James*, p. 79; Johnson, *James*, p. 246; Lorin L. Cranford, 'An Exposition of James 2', *Southwestern Journal of Theology* 29 (1986), pp. 12–26.

38.   Davids identified 2.13 as a transition verse, a 'call to obedience'. He noted the pithy form of the verse and the likelihood that it originally existed as a free-floating proverb now existing in a new context. 'It makes an excellent bridge in that it captures and summarizes aspects of what precedes and yet throws thought forward into the topic of charity, which the following verses will take up.' Davids, *James*, p. 118.

shift in genre, from the proverbial statement regarding judgment/mercy to a return to the diatribe style employing the imaginary interlocutor. The time frame shifts from a future reference of judgment to a present situation, a faith with no works. The actor and subject fields shift and the dominant lexical items, πίστις and ἔργον,[39] provide an emphatic sense of cohesion to 2.14–26 as a unit.

The Shifts Between 2.20/2.21 and 2.24/2.25

Although there is no shift in genre or topic, the introduction of the faith of Abraham (2.20) and Rahab (2.24) into the argument effects identical shifts in the cohesion fields. As Old Testament models of genuine faith, both illustrations introduce a shift in the temporal indicator from present to past. Shifts also occur in the actor, subject and reference fields as well as verb tense, voice, person and number. This identical pattern between 2.20/21 and 2.24/25 indicates a well-structured pattern of argumentation.[40]

The Shift Between 2.26 and 3.1

Having rounded off the discussion of faith/works via a 'rhetorical proverb'[41] in 2.26, the argument shifts to a new topic in 3.1 that is sustained through 3.12 marking one of the most obviously self-contained sections in the letter. The lack of grammatical connection between 2.26 and 3.1 marks a sharp break in the text, a section of text full of traditional material such as proverbs, stock phrases and illustrations.[42] Parallel to 2.1, 3.1 opens with a prohibition relating to the role of teaching in the community. This opening admonition clears the way for a well-orchestrated diatribe against the destructive powers of the uncontrolled tongue.[43] The temporal indicator shifts from present (2.26) to future (3.1) as James maintains a consistent eschatological perspective and focus on judgment. Other shifts occur in

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39.   The noun πίστις occurs eleven times and ἔργον occurs twelve times in 2.14–26. The two terms occur elsewhere in the letter, but the concentration of the terms here mark off this section as an embedded discourse.

40.   Moo noted the precise parallelism between 2.21 and 2.25 as an interruption from a rhetorical perspective. 'The passage is cast in the form of a dialogue with an imaginary interlocutor; and v. 25, because of its similarity in form to v. 21, probably carries on this dialogue. It is as if, in v. 24, James suddenly interrupted his dialogue to turn to his readers and make his point clear to them, only to resume the dialogue thereafter.' Moo, *James*, p. 142.

41.   Martin, *James*, p. 103.

42.   Dibelius, *James*, pp. 181–206.

43.   Dibelius, *James*, p. 182.

verb tense, mood, person and number. Significant lexical shifts occur as the section employs rare words and a number of hapax legomena.

Two other features that set 3.1–12 off as a unit are worth noting. First, a pattern of catchword association reminiscent of chapter one emerges. Upon close examination, the following catchword associations may be discerned: πολλοί / ἅπαντες (3.1–2); πταίομεν / πταίει (3.2); ὅλον τὸ σῶμα / ὅλον τὸ σῶμα (3.2–3); χαλιναγωγῆσαι / χαλινοὺς (3.2–3); μετάγομεν / μετάγεται (3.3–4); ἰδού / ἰδού (3.4–5); γλῶσσα / γλῶσσα (3.5–6); ἡλίκον / ἡλίκην (3.5); πῦρ / πῦρ (3.5–6); φύσις / φύσει (3.7); δαμάζεται / δεδάμασται / δαμάσαι (3.7–8); ἀνθρωπίνη / ἀνθρώπων / ἀνθρώπους (3.7–9); ἐν αὐτῇ / ἐν αὐτῇ (3.9); εὐλογοῦμεν / εὐλογία (3.9–10); καταρώμεθα / κατάρα (3.9–10); and ποιῆσαι / ποιῆσαι (3.12). Second, the author's use of the imperative mood is virtually absent with the exception of the opening admonition in 3.1. The imperative is not resumed until 3.13. This should be deemed significant in a book that is replete with imperatives from beginning to end.

The Shift Between 3.12 and 3.13

The reintroduction of 'wisdom' in the form of a rhetorical question marks a shift in topic at 3.13. The repetition of σοφός / σοφία at 3.13, 15 and 17 as well as ζῆλος / ἐριθεία at 3.14 and 16 establish lexical cohesion running from 3.13–17. The contrast between wisdom from above/below, the vice/virtue list, and the concluding proverbial expression in 3.18 mark the section as a self-contained unit, likely an originally independent piece now adapted to a new context.[44] In addition to the lexical shifts running from 3.13–18, corresponding shifts also occur in the subject and actor fields. The community focus of the exhortation returns with the phrase τίς ἐν ὑμῖν. Thus, shifts occur in the genre, topic, actor, subject, reference and lexical fields.

The Shift Between 3.18 and 4.1

Although there is continuity between 4.1 and the preceding section, there are also significant shifts in the cohesion dynamics of the text as the

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44.   Most commentators note the independent character of 3.13–18. See Dibelius, *James*, p. 207; Davids, *James*, p. 149; Martin, *James*, p. 125; Laws, *James*, p. 158; Patrick J. Hartin, *James and the Q Sayings of Jesus* (*JSNT* Supplement Series, Sheffield: JSOT Press, 1991), pp. 97–100; Herman Cladder considered this to be the centre of the epistle. See Cladder, 'Die Anfang des Jakobusbriefes', pp. 45–52.

discourse progresses into what some consider the heart of the letter as evidenced by its strong, emotional, sermonic character.[45] The parallel structure and style between 3.13 and 4.1 (ἐν ὑμῖν) marks the next high-level shift in the discourse. The genre shifts from a proverbial saying (καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην)[46] in 3.18 to a rhetorical question functioning in a hortatory capacity. The topic shifts from wisdom/peace to dissensions plaguing the community.[47] Other shifts include the actor field as it shifts back to the hearers. The subject shifts from 'fruit of righteousness' to 'quarrels and fightings'. The verb voice and number shift as well. Again, the cohesion fields maintain a high level of consistency from 4.1–4a indicating at least a shift of focus between 3.18 and 4.1 if not the beginning of an entirely new section. Also, as in the shift from 2.26 to 3.1, there is no grammatical connection between 3.18 and 4.1.

The Shift Between 4.6b and 4.7a

Virtually every cohesion field shifts following the quotation of Prov. 3.34 at Jas 4.6. The genre shifts from exposition to exhortation with the utilization of an impressive string of imperatives extending from 4.7 to 4.11 that are introduced with the conjunction οὖν. The 'topic' shifts from God's grace and character to a call to repentance in a section characterized by language and ideas drawn from the Old Testament prophetic tradition.[48] The actor, subject and virtually every verb field shifts. While God remains a referent, the focus is upon calling the hearers to repentance as the second person plural subject pronoun of the imperative verbs indicates. Additionally, the carefully balanced structure of commands and the emphasis upon humility offers a sense of cohesion to 4.6–10.

45. Moo, *James*, pp. 45–46; Johnson, *James*, p. 84.
46. Dibelius considered this proverb complete isolated from 3.13–17 and 4.1. Dibelius, *James*, p. 208.
47. Johnson argued for a sustained topos on the subject of envy extending from 3.13 to 4.10. See Luke Timothy Johnson, 'James 3.13–4.10 and the *Topos* PERI PHTHONOU', *NovT* 25 (1983), pp. 327–47. Moo followed Johnson in this regard and considered 4.1 not as a shift of topic but 'a shift of focus within discussion of the same topic'. Moo, *James*, p. 179. Further analysis of the macro-discourse is necessary at this point to consider the validity of this thesis.
48. Moo, *James*, p. 186.

The Shift Between 4.10b and 4.11a

Commentators have often struggled with the apparent intrusion of 4.11–12.[49] Although the hortatory nature of the text continues with the use of an imperative verb, the topic shifts focus to 'speech against a brother'. The actor and subject fields shift from God back to the hearers. The primary referent is no longer God but ἀλλήλων. James also resumes his more affection address, ἀδελφοί. The temporal indicator also shifts from the future when God will exalt (ὑψώσει) the humble back to the present crisis in the community regarding uncontrolled speech. There are corresponding shifts in verb tense, mood, person and number. The lexical items also shift as key themes relating all the way back to chapter two re-emerge.[50]

The Shift Between 4.12b and 4.13

The lack of grammatical connection between 4.12 and 4.13, along with the abrupt address ἄγε νῦν, indicates a shift of focus. The imperative plus the vocative indicates a shift back to exhortation. The topic shifts from 'speaking against a brother' to the 'sins of the rich'.[51] Additionally, the parallelism created by the repetition of ἄγε νῦν in 5.1 indicates that the author intended the two paragraphs beginning with 4.13 and 5.1 to go together. The actor and subject fields shift from 'the one judging' in 4.12 to 'the ones saying' in 4.13. The temporal field also shifts from the present exhortation of 4.11–12 to the future as noted in the repetition of future tense verbs in 4.13–14a. A string of words unique to this section of James indicates a shift in the lexical referents. Also, the circumlocution οἱ λέγοντες leaves for speculation the primary reference, whether to those within or to those outside the community. Either way, a shift of focus from 4.12 to 4.13 appears intentional.

The Shift Between 4.17 and 5.1

The concluding exposition in 4.17 is followed by the abrupt ἄγε νῦν once again in 5.1. The topic shifts focus from the travelling merchants to

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49.   Even though Moo sees connections primarily with what precedes it, he completely isolates 4.11–12 in his outline of the book. Moo, *James*, pp. 196–200. Some take 4.11–12 with what follows. So Johnson, *James*, pp. 291–92 and Martin, *James*, pp. 160–61. Others take 4.11–12 with what precedes. So, Davids, *James*, 169.

50.   These themes include speech, law and judgment. Of significance here is the reoccurrence of πλησίον, drawing the reader/listener back to the quotation of Lev. 19.18 in Jas 2.8.

51.   Davids, *James*, p. 171.

judgment upon rich oppressors. Like 4.4–10, this section of James displays strong allusion to the Old Testament prophetic denunciations of Israel. The actor and subject fields shift, as well as the tense, mood, person and number of the verb. The primary reference is no longer οἱ λέγοντες but οἱ πλούσιοι. Lexical shifts occur with judgment language as the section is practically characterized by terms used only here in James, some of them hapax legomena.[52] Additionally, the temporal frame moves from a gnomic present in 4.17 to a futuristic reference couched in prophetic terms. These numerous textual movements indicate a high-level shift occurring at 5.1.

The Shift Before and After 5.6c

The series of aorist tense verbs employed in the prophetic admonitions of 5.1–6 is abruptly interrupted by the present tense in 5.6c.[53] Thus, a shift from exhortation to exposition occurs. The actor and subject fields shift from the 'rich' to 'the one resisting'. Additionally, shifts occur in the verb tense, mood, person and number. The lexical field shifts with the use of the rare verb ἀντιτάσσεται, and the temporal frame shifts from past to present.

In like manner, almost every cohesion field shifts after 5.6c with the exhortation to 'be patient' introduced by the conjunction οὖν. Shifts occur in genre, topic, actor, subject and almost all verb fields. The lexical field shifts as the language of patience and endurance from chapter one is reintroduced with the terms μακροθυμήσατε (5.7, 8), στηρίξατε (5.8), ὑπομείναντας, (5.11), and ὑπομονήν (5.11). References to Old Testament figures, such as the prophets and Job, introduce new references. Other cohesive factors binding 5.7–11 together as a unit include references to the return of the Lord in 5.7, 8 and 11, the repetition of imperatives, as well as the repetition of the interjection ἰδού in 5.7, 9 and 11.

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52. Although some argue for similarity in style and content between 4.13–17 and 5.1–6, the differences outweigh the similarities. Moo noted that 'the former is written in the dialogical style of the diatribe, with questions, answers, and exhortations to repent. James 5.1–6, however, has none of that. James's style is that of the prophets pronouncing doom on pagan nations. He unrelievedly attacks these people, with no hint of exhortation.' Moo, *James*, p. 210. See also Dibelius, *James*, p. 235; Davids, *James*, pp. 174–75.

53. Interpretive difficulties surround the identification of the subject of the verb. Most opt for 'the righteous' as stated in the preceding colon. Others opt for a rhetorical reading with God as the implied subject, i.e. 'Does [God] not resist you?' Substantiation for this reading rests primarily upon the repetition of the rare word ἀντιτάσσεται which occurs here and in 4.6. See Schökel, 'James 5.2 [sic] and 4.6', and more recently Johnson, *James*, p. 305.

Concluding Shifts from 5.12 to 5.20

Three final high-level shifts occur as the discourse draws to a close. First, a median-level shift occurs before and a high-level shift occurs after 5.12, thus giving the proverbial expression an 'isolated' sense much like 1.12. A turn in the discourse is marked by the expression πρὸ πάντων δέ. The genre shifts from exposition in 5.11 to exhortation in 5.12, and the topic returns to 'speech and judgment', thus indicating lexical shifts as well. The same types of shifts occur following 5.12 with the rhetorical question κακοπαθεῖ τις ἐν ὑμῖν. The repetition of the phrase τις ἐν ὑμῖν (5.13, 14, 19) provides cohesion to the section with a renewed focus on the community.

A second high-level shift occurs at 5.16 following the digression on the 'prayer of faith' saving the sick. Exposition shifts to exhortation. The time frame shifts from future to present. Also, shifts occur in the subject and actor fields as well as all verb fields.

Finally, the shift at 5.19–20 marks the concluding exhortation of the discourse. The genre shifts back to exhortation and the topic shifts to the reclamation of a wandering brother. Subject and actor fields both shift, as well as verb tense and mood. The one wandering from the truth is the primary referent. A lexical shift occurs with the reintroduction of key words/concepts occurring throughout the discourse, πλανηθῇ, ἀληθείας, σώσει, ψυχήν and θανάτου.

Summary of Cohesion Shifts

The preceding analysis identified high-level cohesion shifts at Jas 1.9, 1.12, 1.13, 1.16, 1.19, 1.21, 2.1, 2.5b, 2.14, 2.21, 2.25, 3.1, 3.13, 4.1, 4.7, 4.11, 4.13, 5.1, 5.6, 5.12, 5.16 and 5.19. One notable feature of this evaluation is that significant shifts occur before and after 1.12, 1.16, 4.11–12, 5.6 and 5.12 thus indicating their independent character in that they are 'isolated' from the surrounding context, at least as far as the cohesion dynamics are concerned. Further analysis of the macro-discourse is necessary to determine their overall contextual function.

The foregoing assessment of cohesion is based upon a modern linguistic method and offers only one perspective on the text. Therefore, final conclusions regarding unit boundaries are premature at this point. The following chapter takes up the next step in Guthrie's method and focuses upon the author's use of *inclusio*, an ancient literary device, as a complementary method of identifying unit boundaries in the text.

Chapter 4

THE USE OF *INCLUSIO* IN JAMES

This chapter will explore the use of *inclusio* as a marking device of unit boundaries by the author of James. Used in conjunction with the cohesion analysis of the previous chapter, the identification of inclusions will add a complementary perspective toward identifying structural patterns in the epistle.

The use of *inclusio* as a literary device was a well-established phenomenon in the ancient world,[1] and its use in Scripture continues to receive attention in biblical studies.[2] Most modern studies of James recognize the legitimacy of this structuring technique at various points in their comments on the arrangement of the text. However, as far as this present writer is aware, no comprehensive analysis of the inclusions in James has ever been published. Hopefully, this aspect of the study can make a significant contribution toward the discussion of the letter's structure.

For the purposes of this analysis, *inclusio* is defined as the repetition of a key lexical item, phrase or even paragraph at significant points in the discourse giving a 'sandwich' structure to the text. Inclusions may occur at both micro and macro levels of the discourse. They may be used by the author to mark the boundaries of a paragraph, several distinct units within a discourse, or even the composition as a whole.

Admittedly, there are potential pitfalls to the process, especially in a letter like James where key lexical items are often repeated to accomplish theme expansion, reiteration and summation. The repetition of a key word or phrase may constitute an *inclusio*, or it may serve another function such as relating two discourse units or signifying a common thematic

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1.   Heinrich Lausberg, *Handbuch der literarischen Rhetorik: Eine Grundlegung der Literaturwissenschaft* (Munich: Max Hueber, 1960), p. 317; Richard Volkmann, *Die Rhetorik der Griechen und Römer in systematischer Übersicht* (Leipzig: B. G. Teubner, 1985), p. 471.

2.   Peter Borgen, *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo* (Leiden: Brill, 1965), pp. 34–38; Jared Jackson and Martin Kessler (eds), *Rhetorical Criticism: Essays in Honor of James Muilenberg* (Pittsburgh, PA: Pickwick Press, 1974), p. 24; Egger, *How to Read the New Testament*, p. 74.

thread running through one or more discourse units. In his study of Hebrews, Guthrie criticized Albert Vanhoye's misuse and overstatement of *inclusio* and suggested that 'where a single word, or brief phrase, is identified as the key element utilized to close out an *inclusio*, there should be no intervening use of that word, or the use of that word should be uniquely complementary to the opening, serving to round off the topic under discussion'.[3] Each instance of a possible inclusion must be carefully considered on its own merits in conjunction with other linguistic features of the text. The following analysis will consider inclusions in James at all levels of the discourse.

James 1.2–4 and 1.12

The opening paragraph of James is bracketed by an *inclusio* at 1.2–4 and 1.12. Both statements focus on the testing and steadfastness of the believer as reflected in the repetition of three key terms: πειρασμός, ὑπομονή and δοκίμιον (δόκιμος, 1.12). The two units within the inclusion, 1.5–8 and 1.9–11, may have existed in some form of independent tradition but have now been crafted into the letter at this point for a specific purpose.[4] In addition to the repetition of key lexical items, there may also be an intended parallel between the opening command to consider testing as an occasion for pure joy (πᾶσαν χαράν) and the blessing pronounced upon the one who endures (μακάριος). A thematic parallel between the goal of testing (ἵνα ἦτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι) and the crown of life (τὸν στέφανον τῆς ζωῆς) may also be indicated, although, admittedly, this is not as strong as the other links.[5]

The identification of 1.2–4 and 1.12 as an *inclusio* provides some guidance in the contextual placement of 1.12. The continued use of πειρασμός in 1.13 has led some commentators to mark 1.12 as the beginning of a new unit.[6] However, in light of the semantic shift from 'testing' to 'temptation', along with other connections, there are contextual grounds for taking 1.12 primarily with what precedes. In addition to the *inclusio*, there are loose similarities in form between 1.12 and 1.5–8, 9–11. For example, the one who doubts the Lord when asking for wisdom must not expect to 'receive' (λήμψεται) anything from the Lord. In contrast, the one who endures will 'receive' (λήμψεται) the crown of life. Johnson noted the same type of stylistic touch with respect to 1.9–11, a text that begins with 'boasting' and forms somewhat of a parallel with the

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3. Guthrie, *Structure of Hebrews*, p. 77.
4. Penner, *James and Eschatology*, pp. 145–46.
5. Penner, *James and Eschatology*, pp. 58–59.
6. Davids, *James*, p. 78.

'blessing' in 1.12. Each, he argued, is also concerned with the respective end of persons and establishes a contrast between transience and permanence.[7]

The foregoing thematic and lexical connections suggest that 1.12 functions in capacities beyond its role as the end of the *inclusio*. The verse also serves as a summary of 1.2–11 and as a transition to the following unit beginning with 1.13. This suggests that 1.12 occupies a significant role in the letter opening.[8] This is confirmed as well by the cohesion analysis that identified a high-level shift before and after 1.12. Additionally, as the next example indicates, 1.12 serves as both the tail-end of one *inclusio* and the head of another. The *inclusio* at 1.2–4 and 1.12 is illustrated in the following figure.

1.2–4	1.12
πᾶσαν χαρὰν	μακάριος
πειρασμοῖς	πειρασμόν
ὑπομονήν / ὑπομονή	ὑπομένει
δοκίμιον	δόκιμος
τέλειοι καὶ ὁλόκληροι	τὸν στέφανον τῆς ζωῆς

Fig. 12. Lexical and thematic parallels between James 1.2–4 and 1.12

James 1.12 and 1.25

Adding further support to the idea of 1.12 as something of a 'hinge' verse is the *inclusio* occurring at 1.12 and 1.25. There are several important connections different from the links between 1.12 and 1.2–4. The most obvious parallel is the repetition of the term μακάριος. Additionally, both 1.12 and 1.25 are eschatological in focus, and both employ the future tense in association with the pronouncement of 'blessedness'.[9] Second, the one who endures (ὑπομένει) in trial is roughly parallel to the one who continues (παραμείνας) in the perfect law of liberty.[10] Third, the focus on obedience to the Word of God in 1.25 is paralleled in the description of the recipients of the blessing (1.12) as those who 'love God' (ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν), a phrase that would indicate to the

7. Johnson, *James*, p. 189.
8. Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', pp. 37, 42.
9. Moo, *James*, p. 100; Mussner, *Der Jakobusbrief*, p. 110.
10. Martin notes the connection of μακάροις between 1.12 and 1.25 as well as the parallelism of παραμείνας and ὑπομένει although he does not label the occurrences as an *inclusio*. Martin, *James*, pp. 50–51.
11. Johnson, *James*, pp. 188–89; William L. Moran, 'The Ancient Near Eastern Background of the Love of God in Deuteronomy', *CBQ* 25, no. 1 (1963), pp. 77–87.

reader those who obey the law.[11] In other words, the one who endures trial is also described as one who loves God, and therefore, one who obeys God.[12] Finally, both verses employ the same participial form of γίνομαι (γενόμενος), which could be coincidental, but does give a certain parallel stylistic effect.

Like 1.12, 1.25 functions as a summary statement of preceding material. In this way, 1.12 and 1.25 serve parallel functions, both utilized in an *inclusio* and both serving as a summary statement in the construction of James's argument. The *inclusio* occurring at 1.12 and 1.25 is illustrated in the following diagram.

1.12	1.25
μακάροις	μακάροις
ὑπομένει	παραμείνας
ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν	ποιητὴς ἔργου . . .
	ἐν τῇ ποιήσει

Fig. 13. Lexical and thematic parallels between James 1.12 and 1.25

The recognition of an *inclusio* at 1.2–4/1.12 and 1.12/1.25 indicates a balanced structure to the opening chapter of James, a portion of the letter usually viewed as the most fragmented and subject to the greatest difficulties in relationship to the structure of the composition. This analysis has some affinity with the double opening statement proposal of Davids and Francis, although the details differ slightly.[13]

James 1.6/2.4, 1.12/2.5 and 1.25/2.13

Several interesting parallels exist between the opening of the letter (1.2–25) and the first essay of the letter body (2.1–13). Unique terms and phrases that appear nowhere else in the letter occur in both units. These include the repetition of the verb διακρίνω in 1.6 and 2.4, the phrase ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν at 1.12 and 2.5, and the unique

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12.   Wachob, *Voice of Jesus*, p. 82.

13.   Wuellner identified an *inclusio* at 1.17 and 1.27 built around the key word πατρός and πατρί as well as the thematic antithesis of gifts 'coming down' from the Father and true religion 'before' the Father. His analysis corresponded to his isolation of 1.17–27 as a rhetorical unit in James. Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', p. 47. It should be noted that there are cohesion shifts that roughly correspond to each boundary of Wuellner's proposed inclusion. However, the use of the term 'father' is not an unusual way for James to refer to God (cf. 3.9). He even gives the same designation to Abraham in 2.21. Thus, the term 'father' may not be a significant marking device as far as structure is concerned. It is the conclusion of this writer that the repetition found in 1.17 and 1.27 is not an instance of *inclusio*.

description of the law as the 'law of freedom' at 1.25 and 2.13. However, the placement of each parallel in the text in identical order suggests that something other than *inclusio* may be intended by the author, perhaps a contemplated parallelism or a method of transition from the opening statement to the first major section. Therefore, these and other connections between 1.2–25 and 2.1–13 will be given further consideration in the analysis of the author's use of transition techniques in Chapter 5.

James 1.16 and 1.19

Johnson identified 1.16 and 1.19 as an *inclusio* employed for the sake of emphasis.[14] The verses are similar in structure and wording, both utilizing the present imperative plus the vocative address ἀδελφοί μου ἀγαπητοί.[15] Another parallel occurs between 1.15 and 1.18 with repetition of ἀποκύει (1.15) and ἀπεκύησεν (1.18). More than one dynamic appears to be at work. Johnson seems to be correct in his identification of the *inclusio*, while the repetition of 'birth' language serves as a 'hook word' transition linking 1.13–15 and 1.17–18. In addition to the lexical tie, the repetition of ἀποκυέω binds the passage thematically. Man's lust gives way to sin which 'gives birth to' death. God, on the other hand, 'birthed' believers by his will so that they might be the first-fruits of his creatures (ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων). High-level cohesion shifts were identified at 1.16 and 1.19 accordingly.

James 1.13 and 1.21

The use of the term κακῶν in 1.13 and κακίας in 1.21 creates an inclusion that also corresponds to high-level shifts identified in the cohesion analysis. Additionally, a thematic contrast ties the passage together and strengthens the alignment. God is untemptable by evil (ἀπείραστος κακῶν). Correspondingly, the author exhorts believers to receive the word having laid aside all evil and overflow of wickedness (διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας . . . δέξασθε τὸν ἔμφυτον λόγον).[16] This lays the foundation for the emphasis on obedience in 1.22–25, a theme already present but in need of expansion.

If the above analysis is correct, three *inclusios* mark the second opening, all of which roughly correspond to significant cohesion shifts: 1.12–25,

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14.   Johnson, *James*, p. 199.

15.   The adjective modifier ἀγαπητός occurs in only three places in James: 1.16, 19; 2.5.

16.   The participle ἀποθέμενοι could have an imperatival force, 'Therefore, lay aside all filthiness and abundance of wickedness', or it could be viewed as a circumstantial participle, 'Therefore, having laid aside . . . '

1.13–21 and 1.16–19. Seen in this light, the aphoristic character of 1.13–25 does not preclude a carefully conceived structure. Some measure of a disjointed appearance should be expected if the author is raising key issues to be developed as the discourse unfolds. The inclusions of chapter 1 indicate that a sustained argument is developed relating to the character of God, the demands of his word and his actions upon believers.

James 2.1 and 2.9

A high-level cohesion shift identified at 2.1, following the transition statement of 1.26–27, marks the turn of the discourse to the topic of 'partiality' (προσωπολημψίαις). The verb form of the same word (προσωπολημπτεῖτε) occurs in 2.9 towards the end of the argument before the transition of 2.12–13, indicating a sustained argument focused on one main theme.

An *inclusio* does not have to occur at the exact beginning and termination points of a discourse unit. The verses following 2.9 are integral to the argument and are grammatically linked to the statement containing the inclusion. James 2.12–13 is a summary/transition statement forming an integral bridge to the next stage of the argument. All of these factors warrant the identification of an *inclusio* at 2.1 and 2.9 and confirm 2.1–11 as a unit.

James 2.12–13 and 4.11–12

Perhaps the most important, yet overlooked, uses of *inclusio* by the author of James occurs at 2.12–13 and 4.11–12. This identification is all the more important in light of the apparent intrusion and isolation from context of 4.11–12. However, there are significant lexical and thematic parallels between these verses and the summary/transition of 2.12–13.

First, the term νόμος, introduced in 1.25 and employed as a key term in 2.8–12, completely disappears from the text until its reappearance in 4.11–12. Here, the term is used four times and God is called ὁ νομοθέτης. Thus, there are no intervening uses of νόμος between 2.8–12 and 4.11–12, and when the term appears in these respective contexts, it occurs in clusters.

Second, both texts address the issue of speech; 2.12 utilizes the term λαλεῖτε while 4.11 employs καταλαλεῖτε, καταλαλῶν and καταλαλεῖ. Although 'speech' is a recurring theme throughout James, especially in 3.1–12, there are no intervening uses of these particular lexical items between 2.12 and 4.11.

Third, judgment language characterizes both passages; κρίνεσθαι, κρίσις and κρίσεως in 2.12–13 and κρίνων (twice), κρίνει, κρίνεις and κριτής

(twice) in 4.11–12. Again, no intervening uses of the exact terms appear with the exception of the cognate κρίμα in 3.1.

Fourth, the term ποιεῖτε used in conjunction with νόμου in 2.12 parallels the phrase ποιητής νόμου in 4.11. Although faith and works are key terms in 2.14–26, the term ποιητής has no intervening occurrences. The term does occur, however, in 1.22–25, another section with strong connections to 2.8–13.

Finally, the significance of πλησίον at 4.12, which stands parallel to, yet replaces, the ἀδελφός of 4.11, should not be overlooked. The only other occurrence of the word in James is at 2.8 in the quotation of the love command from Lev. 19.18. The term is not found in 2.12–13 but it is strongly connected via the context of the argument, especially since 2.12–13 is a summary/transition belonging with 2.1–11.[17] The cumulative effect of these connections and the lack of intervening occurrences points to a carefully crafted *inclusio* at 2.12–13 and 4.11–12. The following diagram illustrates these strategically placed lexical and thematic complements.

2.12–13	4.11–12
λαλεῖτε	καταλαλεῖτε / ὁ καταλαλῶν / καταλαλεῖ
ποιεῖτε . . . νόμου	ποιητής νόμου
ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι	καταλαλεῖ νόμου καί κρίνει νόμον
κρίνεσθαι / κρίσις / κρίσεως	ὁ κρίνων (twice) / κρίνει / κρίνεις / κριτής (twice)
(2.8) — πλησίον	πλησίον (4.12)

Fig. 14. Lexical and thematic parallels between James 2.12–13 and 4.11–12

James 2.14–16 *and* 2.26

James 2.14–26 has long been recognized as a coherent, sustained unit. Therefore, it is no surprise that a well-structured section would begin and end with some type of inclusion, especially since James makes use of this literary device at other places in the discourse. Such is the case.

The introductory unit (2.14–17) and the conclusion (2.26) are marked by an inclusion predicated upon the terms σῶμα and νεκρός. Both sections also contain faith/works language, but πιστίς and ἔργον are characteristic

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17. Luke Timothy Johnson, 'The Use of Leviticus 19 in the Letter of James', *JBL* 101 (1982), pp. 391–401.

terms of the entire section. There are no intervening uses of σῶμα and νεκρός.

James 2.14/16–17 and 2.20/2.26

Two more inclusions occur at the beginning and end within the broader framework of 2.14–26; one at 2.14/2.16–17, the other at 2.20/2.26. The first is marked by the repetition of the phrase τί τὸ ὄφελος occurring at 2.14 and 2.16. This confirms the assumption above that 2.14–17 constitutes the introduction to the unit as a whole, marked not only by this *inclusio* but also by the larger inclusion as described above. Second, although the faith/works language unites 2.14–26 as a whole, the repetition of a particular phrase at 2.20 (ἡ πίστις χωρὶς τῶν ἔργων ἀργή) and 2.26 (ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν) creates a 'frame' within the broader structure around the faith/works/justification dialogue and the Old Testament examples of Abraham and Rahab.[18] This corresponds to the high-level cohesion shifts identified after 2.20 and 2.26.

James 3.1 and 3.12

The cohesion analysis revealed several features of 3.1–12 marking it off as a self-contained unit: high-level shifts at 3.1 and after 3.12, catchword association throughout the unit, and the peculiar absence of imperative verbs characteristic of the composition as a whole. In addition to these features, an *inclusio* crafted around the phrase ἀδελφοί μου occurring at 3.1 and 3.12 further defines the limits of the unit. There is an intervening use of the expression in 3.10 which is close enough to the end of the unit to be considered in conjunction with 3.12.[19]

James 4.1 and 4.3

Within the broader discussion of dissension within the community in 4.1–10, the introduction to the unit is bracketed by an *inclusio* occurring at 4.1 and 4.2b–3. The key terms include πόλεμοι, μάχαι and ἡδονῶν in

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18.   Moo, *James*, p. 143.
19.   See Duane F. Watson, 'The Rhetoric of James 3.1–12 and a Classical Pattern of Argumentation', *NovT* 35 (1993), p. 52. In addition to the repetition of ἀδελφοί μου, Johnson noted the parallel structure of the passage to 2.14–26. Both begin with a prohibition of general character and both conclude with a short aphorism. The section as a whole indicates a well-structured, careful composition. Johnson, *James*, pp. 253–54.

4.1. The verb forms of the first two are repeated in reverse order in 4.2b (μάχεσθε καὶ πολεμεῖτε), and ἡδοναῖς reappears in 4.3. Thus, the sequences fights, quarrels, pleasures/quarrels, fights, pleasures creates something of a chiastic effect and marks this unit off just prior to the strong rebuke of 4.4.[20]

James 4.7 and 4.10

Following the scathing rebuke of his audience for their 'friendship with the world' in 4.4–5, an Old Testament quotation is introduced at 4.6 identifying two classes of individuals, the humble and the proud. The exhortations that follow comment upon the text, calling for humility. Roughly parallel statements occur at 4.7 and 4.11. Different terms are used, but they are conceptually related. In 4.7, the readers are exhorted to submit to God (ὑποτάγητε τῷ θεῷ), and in 4.10 the author summons the proud to humble themselves before the Lord (ταπεινώθητε ἐνώποιν κυρίου). Here, a cognate term from the Old Testament quotation is used (ταπεινοῖς, 4.6 / ταπεινώθητε, 4.10). This *inclusio* brackets a 'carefully constructed series of commands that spell out some of the aspects and implications of the overall call to "submit to God"'.[21] Both ends of the *inclusio* correspond to the high-level cohesion shifts identified in the previous chapter.

James 4.6 and 5.6

Another *inclusio* that opens at 4.6 and closes at 5.6 is crafted around the verb ἀντιτάσσεται, a term used twice in the span of eighteen verses and only three other times in the New Testament.[22] Although he did not use the term *inclusio*, Alonso Schökel published an article in 1973 exploring the significance of the reoccurrence of an otherwise rare term.[23]

Schökel proposed that Jas 4.6 introduced Prov. 3.34 as a text to be commented upon. The second half of the quotation is taken up first in 4.7–10 with the emphasis on humility while the first half addressing the 'proud' is expounded in 4.13—5.6. This analysis has important implications for the implied subject of the verb in 5.6, a text which has often been difficult to translate. Schökel suggested a rhetorical question with God as

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20.   Moo also noted the chiasm here, although he did not include the repetition of ἡδονῶν / ἡδοναῖς in his analysis. See Moo, *James*, p. 184. Also Davids, *James*, p. 160 notes the inclusion created by ἡδονή.

21.   Moo, *James*, p. 192.

22.   The other occurrences are Acts 18.6, Rom. 13.2 and 1 Pet. 5.5, also a quotation of Prov. 3.34.

23.   Schökel, 'James 5.2 [sic] and 4.6'.

the implied subject. Thus, the phrase οὐκ ἀντιτάσσεται ὑμῖν in 5.6 would read, 'Should not [God] oppose you?' He argued that this reading makes good sense grammatically and stylistically.[24] Schöckel's interpretation has not been widely accepted, but it has been adopted by Penner as a key point of his argument on the eschatological framing of the composition as a whole.[25]

James 5.7–11

Johnson identified Jas 5.7–11 as a transitional section based in part upon an *inclusio* formed by 5.7 and 5.11.[26] Interestingly, he did not identify the basis of the inclusion. Presumably, it is founded upon references to 'patience' or perhaps the repetition of κυρίου.

An attentive analysis of 5.7–11 discloses a highly structured, carefully balanced section. The pericope begins and ends with references to patience: 5.7–8 and 5.10–11. These references frame 5.9, marking this as the focal point of the unit. Additionally, the interjection ἰδού occurs in all three subunits, at 5.7, 9 and 11 and significantly stands at the focal point of inclusions created within 5.7–8 and 5.10–11. Thus, three uses of *inclusio* structure 5.7–11.

First, the repetition of the imperative μακροθυμήσατε and the phrase ἡ παρουσία τοῦ κυρίου occur in 5.7 and 5.8 and frame the example of the patient farmer marked by ἰδού. The same type of structure occurs at the end between the example of the prophets (5.10) and Job (5.11). These two examples frame a somewhat proverbial expression marked by ἰδού. Thematically, both 5.7–8 and 5.10–11 address perseverance/endurance. This leaves 5.9 as the focal point, another 'proverbial intrusion' with close associations to 4.11–12 and 5.12. This high degree of structure, along with the lexical cohesion created by references to patience, the repetition of ἰδού, and references to the Lord sets 5.7–11 off as unit. The structure of this pericope may be illustrated as follows.

Be patient until the Lord comes
    Behold the farmer
Be patient, establish your hearts, the coming of the Lord is near
        Do not grumble lest you fall into judgment
            Behold – the judge is at the door!

24.   Schökel, 'James 5.2 [sic] and 4.6', p. 73.
25.   Penner, *James and Eschatology*, pp. 155–58. In addition to Penner, others have opted for a rhetorical reading of 5.6. See Davids, *James*, p. 164; Johnson, *James*, pp. 304–305.
26.   Johnson, *James*, pp. 311–12.

> Consider the prophets as examples of patience – who spoke for the Lord
>   Behold, the ones enduring are 'blessed'
> Consider Job as an example of patience – the Lord is merciful

Fig. 15. Balanced structure of James 5.7–11

'Grand Inclusio' *in James*

Some of the more recent analyses of James's structure have argued for a 'grand *inclusio*' comprised of the introduction and conclusion of the letter, thus framing the composition as a whole. This basic idea was suggested in the analysis of Francis and Davids, who argued for a 'thematic reprise' beginning with 5.7. The concept has found a more precise expression in the rhetorical analysis of Wuellner and Frankenmölle. Additionally, Penner's recent thesis was predicated upon an 'eschatological *inclusio*' bracketing the body of the letter. Interestingly, none of these agree upon the boundaries and limits of the inclusion.

Wuellner marked off 1.1–12 and 5.7–20, the *exodium/narratio* and *peroratio* respectively, as parallel sections serving as an inclusion around the *argumentatio* (1.13—5.6).[27] Frankenmölle argued along the same lines but extended the opening of the letter to 1.18.[28] Penner agreed with Wuellner on the limits of the introduction (1.1–12), but he asserted a parallel with 4.6—5.12 as the 'frame' of the letter body.[29] This disparity needs some clarification.

In the foregoing analysis, a double use of *inclusio* was identified at 1.2–4/1.12 and 1.12/1.25 marking the introduction of the letter. This concurs with Davids/Francis in their assertion that chapter 1 serves as an opening statement. Consistent with the method of identifying *inclusio* in this study thus far, several significant connections exist between 1.2–25 and 5.7–20 indicating that the author of James does employ such a literary device in the framing of his discourse.

First, the emphasis on patience and endurance in 5.7–11 parallels the opening exhortation in 1.2–12. Specific connections are made with the reoccurrence of ὑπομείναντας and ὑπομονήν in 5.11. Thematic connections occur with the repetition of μακροθυμέω / μακροθυμία. These ties are strengthened with the verb μακαρίζομεν in 5.11 (cf. μακάριος).

Second, significant associations exist between 1.16–18 and the closing exhortation of the letter at 5.19–20.[30] Key terms common to both that

27. Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik', p. 36.
28. Frankenmölle, 'Das semantische Netz des Jakobusbriefes', p. 193.
29. Penner, *James and Eschatology*, pp. 133–58.
30. Crotty argued that these connections hold the key to the letter's structure. He overlooked, however, other significant connections between the opening and closing as a whole. See Crotty, 'Literary Structure of the Letter of James'.

occur nowhere else in the letter include πλανάω and θάνατος (cf. πλάνης). Other terms that do occur elsewhere in the letter, nevertheless contribute to the link between the two passages, include ἁμαρτία and ἀλήθεία. In addition to these seams, the letter closing at 5.19–20 employs the phrase σώσει ψυχήν, repeating essentially the same occurrence at 1.21. These are the only occurrences of ψυχὴν in the discourse.

Thematically, both the opening and the closing convey an eschatological outlook. The eschatological reversal of 1.9–11, the crown of life in 1.12, and the promise of future blessing to the one who obeys in 1.25 correspond to the promised return of the Lord in 5.7–11. Likewise, the τέλος κυρίου, with reference to the testing of Job in 5.11, encourages further reflection on the eschatological outcome of trials promised in 1.2–4 (cf. the use of τέλειος). The lexical and thematic parallels between 1.2–25 and 5.7–20 are set forth in the following diagram.

1.2–25	5.7–20
ὑπομονήν / ὑπομονή / ὑπομένει (1.3, 4, 12)	ὑπομείναντας / ὑπομονήν (5.11) plus μακροθυμέω / μακροθυμία (5.7–11)
μακάριος (1.12, 1.25)	μακαρίζομεν (5.11)
θάνατον (1.15)	θανάτου (5.20)
ἁμαρτίαν (1.15)	ἁμαρτωλόν / ἁμαρτιῶν (5.20)
πλανᾶσθε (1.16)	πλανηθῇ / πλάνης (5.19–20)
σῶσαι τὰς ψυχάς (1.21)	σώσει ψυχήν (5.20)
reversal / crown of life / blessing (1.9–11, 12, 25)	ἡ παρουσία τοῦ κυρίου (5.7, 8)
testing produces ὑπομονή which leads (1.2–4) to τέλειος	the ὑπομονή of Job and τὸ τέλος κυρίου (5.11)

Fig. 16. Lexical and thematic parallels between James 1.2–25 and 5.7–20

Summary

The preceding analysis demonstrates that the ancient literary device of *inclusio* is used by the author of James throughout the discourse to structure units of text at all levels. This alone indicates some intentional organization of the letter and should caution against viewing James as a disjointed collection of traditional material. A summary of the findings of this chapter will prove helpful before moving forward in the study.

First, the analysis indicates a double opening *inclusio* marking the introduction of the letter: the first at 1.2–4/1.12 and the second at 1.12/1.25. This structure indicates that 1.12 occupies a central role in the

letter opening. The *inclusio* at 1.12 and 1.25 is further divided by inclusions occurring at 1.13/1.21 and 1.16/19. This means that, based upon the author's use of *inclusio*, the second major section of the opening can be further subdivided into four units: 1.13–15, 1.16–19a, 1.19b–21 and 1.22–25. This corresponds with the cohesion analysis of the same section with the exception of a high-level shift identified between 1.20 and 1.21 instead of 1.21 and 1.22.

Beyond the opening chapter, the next use of *inclusio* occurs at 2.1 and 2.9, marking off 2.1–11 as a self-contained essay on partiality. The same is true for the following two units, 2.14–26 and 3.1–12. Both open and close with parallel statements, setting them off as self-contained units as has already been recognized by a consensus of scholarship on James. The first unit, 2.14–26, consists of two other uses of *inclusio*, one at 2.14/2.16–17 and the other at 2.20/2.26. The strong rebuke of 4.1–10 consists of inclusions at the opening and closing of the section: 4.1/4.3 and 4.7/4.10. As the composition moves towards closure, a well-structured transition section, 5.7–11, is also characterized by three uses of *inclusio*.

In addition to these numerous instances of inclusive parallels, the evidence supports the notion of a 'grand *inclusio*' framing the composition as a whole. While scholarship has disagreed on the exact boundaries, the analysis here suggests 1.2–25 and 5.7–20, an inclusion encompassing the entirety of the letter opening and marking the beginning of the conclusion at 5.7 with the recapitulation of the 'endurance' theme prominent in chapter 1.

Perhaps the most significant use of *inclusio* in the entire letter is one that has yet to be fully explored in studies on James, the *inclusio* created by the impressive lexical and thematic parallels of 2.12–13 and 4.11–12. As the following chapter will show, these two units serve a dual purpose. Not only do they perform an inclusive function, they are key summary/transition units relating to their immediate contexts. In fact, when linked with other key propositions (1.12, 1.25, 2.12–13, 4.11–12, 5.9, 5.12 and 5.13–20), the letter of James begins to appear, not as a disjointed collection of moral exhortations, but rather as a highly coherent discourse with identifiable thematic threads running throughout. This will be the burden of the next chapter; to demonstrate how the units identified in cohesion analysis and the author's use of *inclusio* relate with each other to conveying the overall message of the discourse.

Chapter 5

RELATIONSHIP BETWEEN DISCOURSE UNITS IN JAMES

A major concern of text-linguistics is the analysis of the linguistic means
employed by an author of a text that establishes cohesion on the macro-
level as well as the micro-level of the discourse. Having identified shifts and
discourse boundaries in the text through cohesion analysis and the author's
use of *inclusio*, the analysis now moves towards an explanation of the
interrelationship of these units and how they work together to present a
unified message. This aspect of James has, in fact, generated the most
discussion and disagreement. What, if anything, conveys cohesion and
coherence to the composition of James as a whole?

   As indicated in chapter one of this study, rhetorical analyses of James
have contributed significantly in the understanding of the letter as a
coherent whole. The analysis here will proceed mainly upon linguistic lines
and will explore the various means by which the author links major
discourse units together. The use of *inclusio* has already been shown as one
means of accomplishing this task. Likewise, the hortatory nature of James,
as indicated by the numerous uses of imperative verbs, creates a sense of
grammatical cohesion to the whole. In concert with these, an author may
use lexical repetition, repetition of themes, transition statements and
transition devices to create cohesion between units in the composition.

Lexical Cohesion on the Macro-Level in James

As the cohesion analysis demonstrated, repetition of the same or related
word may provide lexical cohesion to a unit, marking it off from
surrounding units of text. The same phenomenon can occur on a larger
scale when such repetition runs throughout a composition and provides
a unifying factor between two or more units. An analysis of key lexical
items allows the interpreter to uncover the 'semantic threads which relate
units in a discourse'.[1]

1.   Guthrie, *Structure of Hebrews*, p. 90.

Catchword Association

One of the most noted features of the introductory section of James is the catchword association used to link what appears to be otherwise incongruous topics. In his study of the discourse structure of James, Ralph Terry observed that this catchword technique is utilized throughout the entire document.[2] For Dibelius this was only a stylistic, external, mnemonic device characteristic of paraenesis and contributed nothing to any unity of thought.[3] It is to be observed at this point, however, that the technique as used by the author throughout the composition provides one means of lexical cohesion for the whole. Other factors must be judged before one concludes that there is no unity of thought.

References to Deity and the Community

References to deity are spread throughout James giving a sense of cohesion to the whole. These include terms such as θεός, Ἰησοῦς, Χριστός, κύριος and πατήρ, along with pronominal and implied references to deity.[4] Additionally, references to the community throughout the discourse indicate a strong social dimension to the composition. These references include the use of the second person plural form of the verb[5] as well as the repeated use of the vocative address ἀδελφοί, ἀδελφοί μου and ἀδελφοί μου ἀγαπητοί.[6]

'Perfection' in James

Another important characteristic term in James is τέλειος and words with the same root. These occur in a variety of key contexts and are scattered

2.   Terry, 'Discourse Structure of James'.
3.   Dibelius, *James*, pp. 6–7.
4.   In some instances God is the implied subject of the verb, as in 1.12. Johnson noted that James is 'one of the most properly theological compositions in the New Testament'. Throughout the letter explicit attention is given to ὁ θεός, referring to God in some 24 times in 108 verses. Luke Timothy Johnson, 'The Importance of James for Theology', in Luke Timothy Johnson, *Brother of Jesus, Friend of God: Studies in the Letter of James* (Grand Rapids, MI: Eerdmans, 2004), p. 245.
5.   See 1.2, 4, 16, 19, 21, 22; 2.1, 3, 4, 5, 6, 8, 9, 12, 16, 24; 3.1, 14; 4.2, 3, 4, 5, 7, 8, 9, 10, 11, 14, 16; 5.1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 16. Some note that James may at times, in fashion with the Old Testament prophets, address 'absentee foes' as a method of encouragement to the hearers. This might be the case with a passage such as 5.1–6 and the strong denunciation of the ungodly rich. But it appears that this is the exception and that the community of believers is in view in the rest of the discourse.
6.   The use of the vocative address occurs in 1.2, 16, 19; 2.1, 5, 14, 20; 3.1, 10, 12; 4.11; 5.7, 9, 10, 12, 19. This affectionate address is noticeably absent in chapter 4 where the address is much more stern as the author rebukes the readers with terms such as μοιχαλίδες (4.4) and ἁμαρτωλοί (4.8).

throughout the composition, thus indicating its thematic importance.[7] In the opening exhortation (1.2–4), the author compels the readers to allow ὑπομονή to have a 'perfect' work in light of the ultimate, eschatological goal for the believer (τέλειοι καί ὁλόκληροι ἐν μηδενὶ λειπόμενοι). The term occurs two more times in the opening chapter, in 1.17 with reference to God's good and 'perfect' gifts and in 1.25 with reference to the 'perfect' law of freedom. Additionally, a cognate verb (ἀποτελεσθεῖσα) is used to describe death as the ultimate outcome of sin. Thus, in chapter 1 alone there are four occurrences of τελ- root words.

In addition to the occurrences in chapter 1, verb forms of the term are used in 2.8 and 2.22. The former use speaks of 'keeping' the royal law and the latter of the 'completion' or 'perfection' of Abraham's faith. The 'perfect' man (τέλειος ἀνήρ) is the one who is able to control the tongue in 3.2. In 5.11, with reference to Job, the reader is reminded of τὸ τέλος κυρίου, a passage with much in common with the opening of the letter and its emphasis on endurance in trial. Thus, from beginning to end, τέλειος, and related terms, provide some sense of lexical cohesion across discourse units.

The 'Double-Minded' and Uses of 'World'

The antithesis of 'perfection' is also developed throughout the composition in terms of attitudes and behaviour inconsistent with genuine faith in Christ. The initial contrast and rebuke follows the opening pericope (1.2–4) with the label δίψυχος given to the one who 'doubts' God. The term is repeated in 4.8 in the author's call for repentance from worldly attitudes. Along these lines, James's use of the term κόσμος provides lexical expression to a major concern of the letter. In the summary/transition of 1.26–27, one aspect of pure religion is to remain unspotted from the 'world'. The same theme re-emerges with the identification of the tongue as a 'world of iniquity' in 3.6 and finds its strongest expression in 4.4 in the rebuke of the reader's 'friendship with the world'.[8] This contrasts with the description of Abraham as a 'friend of God' in 2.23.[9]

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7.   For the most recent treatment of this emphasis in James see Hartin, *A Spirituality of Perfection.* See also Martin, *James,* pp. lxxix–lxxxii. Likewise, Moo picks up on this emphasis and organizes his outline of James around the concept of 'spiritual wholeness'. Moo, *James,* pp. vi–vii.

8.   The parallel between 3.6 and 4.4 is established, not only with the repetition of κόσμος, but also by the term καθίστημι. The likelihood that these parallels are merely coincidental is remote.

9.   For a helpful study with regard to this emphasis in James, see Johnson, 'Friendship with the World/Friendship with God'.

'Law' in James

Another key word for James is νόμος. The term does not occur in all discourse units, but its use is significant because of its location in transition contexts; at the end of a discourse unit in 1.25 and in two key transitional passages (2.13 and 4.11–12). The most concentrated use of the term is 2.8–12, but the transitional nature of 2.12–13 and 4.11–12, texts which look backward and forward, highlights the significance of the term for James.[10]

'Save' and 'Judgment' in James

James's use of the term σώζω at key points in the text is another example of lexical cohesion uniting discourse units. In 1.21, the readers are exhorted to receive the word that is 'able to save'. Again, in 2.14, a rhetorical question is posed with reference to false faith that is 'not able to save'. God is described as the one lawgiver and judge who is 'able to save' in 4.12, and the concluding section of the letter refers to the prayer of faith that will 'save' the sick (5.15) and also exhorts the readers to 'save' from death those who wander from the truth (5.20). Corresponding to this salvation motif is the theme of 'judgment'. Although the notion of future judgment is implicit in the opening chapter (1.7, 11, 14–15, 21, 22–25), the terms first appear in 2.12–13 and then reoccur throughout the letter (3.1, 4.11–12, 5.9 and 5.12). All of this is in keeping with an eschatological perspective permeating the discourse.[11] In this way key lexical terms support a key theme or context in which the discourse operates.

References to Speech

Another means of lexical cohesion employed by the author of James is the numerous references to speech spanning the entirety of the discourse. In

10.   According to Moo these texts do not provide anything like a full theology of the law but they do suggest certain conclusions about James's understanding of the law: 1) there is little concern for obedience to the ritual law, 2) there is an obvious connection with Leviticus 19, and 3) at critical points James qualifies the law as 'perfect' law or 'royal' law or law of 'liberty', all suggesting that James intends a distinctively Christian nuance to the term. See Moo, *James*, pp. 30–33. See also Johnson, 'The Use of Leviticus 19'.

11.   With respect to 'eschatology' as the controlling theme of the entire book see Penner, *James and Eschatology*; Wall, 'James as Apocalyptic Paraenesis'. Whether or not one accepts the eschatological thesis in its entirety or not, one must admit the consistent eschatological perspective maintained throughout the discourse and the eschatological context in which James's admonitions are cast, a perspective and context that creates a sense of cohesion. In addition to the references to σώζω above, others should be noted: 1.2–4 (the eschatological outcome of trials), 1.9–11 (eschatological reversal), 1.12 (reception of the crown of life), believers as heirs of the kingdom (2.5), and the numerous references to judgment (2.12–13; 3.1; 5.1–6, 9, 12), and the explicit reference to the coming of the Lord (5.7–8).

addition to the extended discussion of the tongue in 3.1–12, specific references to speech are found in every chapter: 1.19, 1.26, 2.12–13, 3.14, 4.11, 5.9, 5.12. Other illustrative portions of the letter relate to these numerous lexical references such as the disparaging speech directed at the poor man entering the assembly (2.1–4), the derision directed toward those in need (2.15–17), the claim of genuine faith apart from works (2.14, 18–19), the arrogant boasting regarding the future (4.13–17), and the positive modes of speech that should characterize the community such as prayer and confession (5.13–20). From first to last, the use of the tongue, both positive and negative, creates a sense of cohesion to the whole of James.

Summary of Lexical Cohesion Across Discourse Units

The preceding analysis has shown that key terms or phrases are utilized by the author of James to effect cohesion on the macro-level of the discourse. References to deity and the community occur across all discourse units in addition to references to perfection (and its antithesis), the law, salvation/judgment and speech. While not necessarily providing a key to the overall structure of the book, the identification of these important terms indicates one means of cohesion which holds the composition together and also highlights various themes important to the author.

The Author's Use of Transitions

Another effective means of understanding and explicating the relationship between discourse units is to study the manner by which an author effects a transition between units, whether through transition statements or transition devices. In his study of Hebrews, Guthrie identified ten transitional techniques utilized by the author to accomplish transitions.[12] His identifications were based in part on a previous study by H. Van Dyke Parunak.[13] Neither study claimed to be exhaustive but rather descriptive of the types of transition techniques possible in biblical literature. Parunak specified the basis upon which transition devices may be described:

> Because transitional techniques involve repetition or similarity, we may describe the linguistic nature of this repetition or similarity. Because transition techniques arrange this repetition or similarity in patterns, we may describe the patterns.[14]

With respect to James, the study will proceed along two lines. First, consideration will be given to the use of transition devices as described by

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12. Guthrie, *Structure of Hebrews*, pp. 94–111.
13. Parunak, 'Transitional Techniques'.
14. Parunak, 'Transitional Techniques', p. 527.

Guthrie/Parunak. Second, the use of proverbial expressions as transition/ summary statements will be considered as a separate discussion because of their unique function in the letter of James.

Transition Devices in James

Numerous transitional techniques lie at the disposal of an author. A close examination of James reveals some of the same techniques noted by Guthrie in his study of Hebrews. These include the use of hook words, distant hook words, hooked key words, overlapping constituents and parallel introductions.

Hook Words
A hook word consists of a common word at the end of one section and at the beginning of the next thus yielding a transition between the two.[15] This is different from the 'catchword' association commonly identified in James. The difference is one of function. A hook word unites two separate units while a catchword provides a sense of lexical cohesion running throughout a single unit.

There may be instances in a letter like James when the distinction between a catchword and a hook word is not clear. For example, in the opening paragraph, catchword association characterizes 1.2–8. If 1.2–4 is intended as a separate unit from 1.5–8, then λειπόμενοι in 1.4 and λείπεται in 1.5 both function as hook words. However, if 1.5 simply continues the flow of thought begun in 1.2–4, then the function should be viewed as catchword association uniting 1.2–8.[16]

Other uses of the 'hook word' technique in James are not as difficult to isolate. Another example of this procedure occurs in the linking of 1.13–15 and 1.19b–21 with the intervening unit 1.16–19a. The transition is prompted by the parallel use of ἀποκύει / ἀπεκύησεν in 1.15/1.18 and λόγῳ / λόγου in 1.18/1.21. An additional possibility is the occurrence of ἀποτελεσθεῖσα in 1.15 and the cognate term τέλειον in 1.17. This use of the hook word transition may be illustrated as follows.

> 1.13–15
>> 1.15 – ἡ δὲ ἁμαρτία *ἀποτελεσθεῖσα ἀποκύει* θάνατον
> 1.16–19a
>> 1.17 – δώρημα *τέλειον*
>> 1.18 – βουληθεὶς *ἀπεκύησεν* ἡμᾶς *λόγῳ* ἀληθείας

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15. Guthrie, *Structure of Hebrews*, p. 96.
16. The rationale behind this is that there is no high-level cohesion shift between 1.4 and 1.5, and based upon James's own definition of wisdom in 3.13–18, the asking for wisdom in 1.5 may not indicate a shift in topic but may rather define what is entailed in the phrase, 'perfect and complete, lacking in nothing'.

1.19b–21
    1.21 – δέξασθε τὸν ἔμφυτον *λόγον*

Fig. 17. The use of hook words in James 1.13–21

Two other uses of hook words occurring in James should be noted. The word πικρόν is used in 3.11 and 3.14 and marks the transition between 3.1–12 and 3.13–18.[17] Also, in 5.13, the word κακοπαθεῖ links with the noun form κακοπαθίας in 5.10, producing a transition between 5.7–11 and 5.13–20.[18]

Hooked Key Word
A related concept to the 'hook word' is what Guthrie called a 'hooked key word' which he defined as 'a transition being effected either by (1) a characteristic term used in the second unit and introduced in conclusion of the first, (2) a characteristic term in the first unit used in the introduction of the next, or (3) a combination of the two'.[19] A good example of the hooked key word method occurs in the opening chapter of James. As indicated in the analysis of *inclusio*, Jas 1.12 serves a dual function, linking 1.2–11 with 1.13–25. This is strengthened by the use of the term πειρασμόν in 1.12 which is then repeated as a characteristic term in 1.13–14: πειραζόμενος, πειράζομαι, ἀπείραστος, πειράζει and πειράζεται.

Another use of the hooked key word occurs in Jas 1.25 in the first appearance of the word νόμος, a term paralleled in the use of λόγος in 1.18, 21, 22, 23. As a result, numerous commentators have suggested that 'word of God' and 'perfect law of liberty' are virtually synonymous terms,[20] and that the logic of the passage suggests a much broader reference than the law of Moses and points to the fulfilment of the law as interpreted and supplemented by Christ.[21]

It may also be suggested that a transition between sections is in view in light of the fact that νόμος is a characteristic term of 2.8–12, a key sub-unit of 2.1–13. In fact, the exact same qualifier, ἐλευθερία, occurs in 1.25 and 2.12, constituting the only two occurrences of the phrase 'law of

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17.   Dibelius, consistent with his thesis of James as loosely arranged paraenesis, refused to consider the unity created by such connections/transitions. Regarding this use of πικρόν he stated, 'Perhaps a link through the use of a catchword is intended, . . . but this is uncertain.' Dibelius, *James*, p. 207.

18.   Moo notes the link here. See Moo, *James*, 234.

19.   Guthrie, *Structure of Hebrews*, p. 100.

20.   Martin noted the parallel expressions ποιηταὶ λόγου (1.22) and ποιητὴς ἔργου in 1.25. The 'doing' is explained in terms of obedience to the law. Martin, *James*, p. 51.

21.   Martin, *James*, p. 51; Johnson, *James*, p. 214; Davids, *James*, pp. 99–100; Moo, *James*, p. 94; Mussner, *Der Jakobusbrief*, pp. 241–42; Hubert Frankemölle, *Der Brief des Jakobus* (Gütersloh Würzburg: Gütersloher Echter, 1994), pp. 203–205.

liberty' in the letter. An intermediary transitional text, 1.26–27, stands between 1.25 and 2.1–13. It should be noted that while the term νόμος does not occur at the exact beginning point of 2.1–13, it is linked to it by the repetition of προσωπολημψίαις / προσωπολημπτεῖτε in 2.1/2.9.

As indicated in Guthrie's definition, a hooked key word may be organized in the opposite direction; a characteristic term used in the first unit may appear in the introduction of the next. Interestingly, this pattern is employed in the same passage by utilizing the key terms ποιητής / ποιέω, occurring four times in 1.22–25, and ποιέω, occurring once in 2.8. Thus, a combination of both hooked key structures establishes a strong link between the ending of 1.13–25 and the first sustained essay of 2.1–13 and sets off 2.8–13 as a particularly significant passage in James. This use of the hooked key word in James may be illustrated as follows.

1.25		2.8–13
νόμος	⇒	νόμον, νόμου, νόμον, νόμον, νόμον
1.22–25		2.8
ποιηταί, ποιητής, ποιητής, ποιήσει	⇐	ποιεῖτε
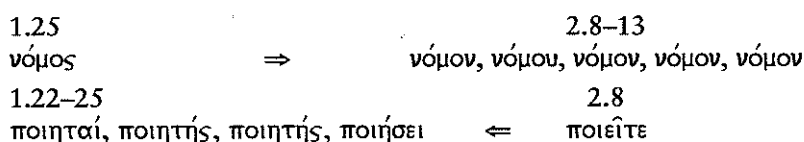
Fig. 18. Hooked key word technique between James 1.13–25 and 2.1–13

In addition to its use in 1.13–25 and 2.1–13, the hooked key word technique may be discerned in three other places in James. The first utilizes the key term σῶμα, occurring once at the end of the essay on faith and works (2.14–26) and then appearing three times as a characteristic term at the beginning of the following unit on the tongue in 3.2, 3 and 6. Again, in 4.2, the combination of the terms ἐπιθυμέω and ζηλόω reiterate the same association characteristic of the preceding unit in 3.14 and 3.16 thus establishing a link between 3.13–18 and 4.1–10. Another example of the hooked key word transition technique is the use of the interjection ἰδού; in 5.4 that is followed by the threefold repetition of the same term in 5.7, 9 and 11. These occurrences establish a further connection between 5.1–6 and 5.7–11 beyond the use of the connecting conjunction οὖν in 5.7.

The essential concept of the hooked key word transition may also include grammatical structures, i.e. the repetition of a common grammatical structure in one unit occurring at the beginning of the next unit. Parunak referred to this as 'syntactic similarity', a 'similarity based on the internal structure of single propositions'.[22] This type of transition exists between the first two units of James in the employment of the string of imperative verbs. While James is noted for his use of the imperative mood, the use of

22.   Parunak, 'Transitional Techniques', p. 528. See also Grimes, *The Thread of Discourse*, p. 207.

the third person imperative is clustered in the opening paragraph from 1.4 to 1.9 (1.4, 5, 6, 7, 9). Following the transition at 1.12, another third person imperative appears at 1.13 and 1.19, both of which mark the beginning of sub-units within 1.13–21. This 'clustering' effect occurs again only at the conclusion of the letter (5.12, 13, 14, 20).[23] Therefore, a grammatical structure, along the lines of the concept conveyed by the hooked key word, effects a transition between 1.1–11 and 1.13–25.

Distant Hook Words
In his study of Hebrews, Guthrie noted a skilful variation of the hook word technique whereby the author joined units of the same genre separated by a unit of a differing genre. He labelled this phenomenon 'distant hook word'.[24] While the genre dynamics of James are different from Hebrews, there are notable occurrences of key lexical items that appear to have some transitional/linking function but are separated by one or more intervening units. The occurrences will be noted here. However, further analysis is necessary before final conclusions can be drawn.

The first notable incident of a distant hook word is the use of χαλιναγωγῶν in 1.26, the same term being used in 3.2 (χαλιναγωγῆσαι) along with a cognate term in 3.3 (χαλινούς). Since both 1.26 and 3.1–12 address the issue of control of the tongue, the connection is unmistakable, and since two units intervene, 2.1–13 and 2.14–26, the linking technique can be labelled a distant hook word.

Another possible use of distant hook words is the collection of key terms in 3.5–8 that reoccur in 4.1–4. Between the two larger units (3.1–12 and 4.1–10) stands 3.13–18. The terms include κόσμος (3.6/4.4), καθίστημι (3.6/4.4), κακός (3.8/4.3), ἐν τοῖς μέλεσιν ἡμῶν (3.6/4.1). This assembly of distant hook works establishes a strong association between 3.1–12 and 4.1–10. This, along with the preceding analysis of the hooked key word σῶμα joining 3.1–12 with 2.14–26, suggests that the essay on the tongue is far from an isolated pericope with no connection to its surrounding context.

One more instance of a distant hook word occurs with the combination of ταλαιπωρήσατε and κλαύσατε in 4.9. The same terms are merged in 5.1 but in reverse order: κλαύσατε and then ταλαιπωρίαις. Yet, two sections intervene: 4.11–12 as a summary/transition and 4.13–17.

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23.   The only other occurrences of this grammatical structure within the letter body occur at 3.13 and 4.9.

24.   Guthrie, *Structure of Hebrews*, pp. 96–100.

Parallel Introductions

Another transition technique utilized in James is parallel introductions, 'the use of roughly parallel statements at the beginnings of two successive discourse units'.[25] A very unique type of parallel introduction exists between the letter opening, 1.2–25 and the first essay of the letter body 2.1–13. A comparison of these two sections reveals the following. Both open with the vocative address ἀδελφοί μου (1.2, 2.1), both emphasize πίστις (1.3, 2.1), and both refer to Christ by name (κυρίου Ἰησοῦ Χριστοῦ, 1.1, 2.1). In closing, both refer to the 'law' specifically as the 'law of liberty' (1.25, 2.8–13). In addition to the opening and closing, other parallels bear the mark of intentionality on behalf of the author. The 'rich/poor' theme recalls the same in chapter one (1.9–11). Within the argument of 2.2–4, the use of διεκρίθητε parallels the use of the same word in 1.6 (διακρινόμενος). Again, in 2.5, exact phraseology is aligned with 1.12 and 2.5 in the expression 'which he promised to those who love him'. Additionally, 1.12 and 2.5 are focal points in their respective contexts, drawing attention to the eschatological reward for those who love God (1.12, crown of life; 2.5, heirs of the kingdom). Other lexical counterparts include the use of λαλέω (1.19, 2.12) and ποιέω / ποιητής (1.22–25, 2.12). These parallels are set forth in the following diagram.

1.2–25	2.1–13
κυρίου Ἰησοῦ Χριστοῦ (1.1)	κυρίου Ἰησοῦ Χριστοῦ (2.1)
ἀδελφοί μου (1.2)	ἀδελφοί μου (2.1)
πίστεως / πίστει (1.3, 6)	πίστιν (2.1)
διακρινόμενος (1.6)	διεκρίθητε (2.4)
ταπεινός / πλούσιος (1.9–11)	πτωχός / πλούσιος (2.2–7)
τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν (1.12)	κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν (2.5)
πειρασμός / ἁμαρτία / θάνατος (1.13–16)	ἁμαρτία / παραβάτης νόμου (2.9–11)
ποιηταὶ λόγου (1.22–25)	οὕτως ποιεῖτε (2.12)
νόμον τέλειον τὸν τῆς ἐλευθερίας (1.25)	νόμου ἐλευθερίας (2.13)

Fig. 19. Unique parallels between James 1.2–25 and 2.1–13

25.   Guthrie, *Structure of Hebrews*, p. 104.

It should be noted that these parallels occur in sequential order. Additionally, there are key phrases and terms that occur only here in the letter; the title 'Lord Jesus Christ', the term 'διακρίνω', and two key phrases, 'which he promised to those who love him', and 'law of liberty'. In fact, 2.1–7 nicely parallels the first half of the double opening and 2.8–13 parallels the second half. Such a textual arrangement strongly suggests logical progression and intentional ordering. The likelihood of pure coincidence is remote.

Nothing like the parallel between 1.2–25 and 2.1–13 occurs elsewhere in the letter. However, there are successive discourse units that begin in similar fashion. The author of James commonly marks turning points in the discourse with μή + present imperative. This occurs at the beginning of two major discourse units, 2.1 and 3.1, and three smaller units, 1.16, 4.11 and 5.12. Jas 2.1–13 parallels 2.14–26 in a common opening illustration relating to the rich/poor theme (2.2–4 and 2.15–16). Likewise, 3.13 and 4.1 employ common openings in the use of the phrase ἐν ὑμῖν (see also 5.13 and 5.19). The same occurs in 4.13 and 5.1 with the uniquely parallel phrases ἄγε νῦν οἱ λέγοντες and ἄγε νῦν οἱ πλούσιοι. Thus, in the letter body, there is a general pattern of successively introducing discourse units according to an identifiable pattern.[26]

Overlapping Constituents
Still yet another transition technique may be distinguished in James, the 'overlapping constituent', a designation that refers to 'a passage used simultaneously as the conclusion of one block of material and the introduction to the next'.[27] A prime example of this is Jas 1.12 which, as noted in Chapter 4 of this study, serves as the tail end of one *inclusio* and the head of another, thus linking 1.1–11 to 1.13–25. The verse belongs exclusively to neither. This explains why commentators have disagreed upon the contextual function or the complete lack thereof. In fact, it serves a very vital contextual function, linking the two opening sections of the letter.

Another possible use of this transition technique occurs at 4.6–10, a unit that concludes 4.1–10 (or 3.13—4.10), yet at the same time introduces another unit running from 4.6—5.6 as marked by the *inclusio* crafted around the term ἀντιτάσσω. As noted in the previous chapter, the

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26.   Bauckham notes the characteristic ways in which units are opened by formal indicators: 1) the phrase ἀδελφοί μου (2.1, 26; 3.1; 5.12, 19) or simply ἀδελφοί (4.11; 5.7); 2) a question (2.2–4; 3.13) or questions (2.14–16; 4.1; 5.13–14), sometimes combined with the address ἀδελφοί μου (2.1–4, 14–16), sometimes containing the words ἐν ὑμῖν (4.1) or τις ἐν ὑμῖν (3.13; 5.13–14), and sometimes a combination of ἀδελφοί μου and τις ἐν ὑμῖν (5.19) 3) the address ἄγε νῦν οἱ (4.13; 5.1); and 4) the phrase πρὸ πάντων δέ distinctively opens 5.12 in combination with ἀδελφοί μου. Bauckham, *James: Wisdom of James*, pp. 64–65.
27.   Guthrie, *Structure of Hebrews*, p. 102.

quotation of Prov. 3.34 serves as a thematic heading for the subsequent exposition on the 'humble' (4.7–10) and the 'proud' (4.11—5.13). Significantly, the *inclusio* crafted at 4.6/5.6 overlaps with another major *inclusio* at 2.12–13/4.11–12. This complex crafting of transitions renders difficult the precise identification of units, yet the rhetorical effect is powerful. Once again, the textual arrangement indicates intentionality and a logical progression of thought on behalf of the author.

Proverbial Transition/Summary Statements and Units

James has often been noted for its proverbial style throughout, a feature that has contributed, at least in part, to the perception of the letter as unstructured. Proverbial expressions in James may be differentiated according to form,[28] yet the primary concern here lies in their function, particularly as transitional/summary statements linking larger units. Although the author of James employs a variety of means to begin units, he follows a fairly consistent pattern of drawing sections to a close with an aphorism.[29] In his study of James, Bauckham identified eight of these, and, of the eight, he noted four that function as summary/transitions connecting one section to the next (2.13, 3.12b, 18, 4.17),[30] yet his concern was only to show immediate linkage from one section to another. Upon closer examination, however, there are several key expressions or units of proverbial character that function beyond their immediate context to link units at the broader discourse level. These expressions are generally of independent character, and some are isolated linguistically from the self-contained essays and their surrounding context. Commentators often disagree concerning their function, whether they should be considered as detached from context or whether they should be taken with what precedes or follows. However, upon closer examination, these expressions serve an important transition function by uniting the self-contained essays of the

28.   In classifying the types of aphorisms used in James, Bauckham utilized the scheme proposed by David Aune for classifying the aphorisms attributed to Jesus in the Gospels (see David Aune, 'Oral Tradition and the Aphorisms of Jesus', in H. Wansbrough (ed.), *Jesus and the Oral Gospel Tradition* [Sheffield: JSOT Press, 1991], pp. 211–65) and demonstrated that the range of literary forms employed by the author of James closely resembles those utilized in the Synoptic sayings of Jesus, both in form and content. Bauckham, *James: Wisdom of James*, pp. 35–47.

29.   See Bauckham, *James: Wisdom of James*, pp. 65–66 who lists 2.13, 26, 3.12b, 18, 4.10, 17, 5.12, 20. To this list one might add 4.12a. Bauckham's list only includes those concluding aphorisms in the letter body. The same function also occurs in the opening chapter, e.g. 1.11, 12, 25, 26–27. See also Cheung, *James*, p. 37.

30.   Bauckham, *James: Wisdom of James*, p. 68.

discourse.[31] Parunak, in his article on transition techniques, noted, 'Disagreement on where verses belong is often a sign that they are transitional.'[32] This insight holds true in James. Specifically, 1.12, 1.26–27, 2.12–13, 3.13–18, 4.11–12, 5.9 and 5.12 all have common features as well as a common function in the discourse. Collectively, this suggests an intentionality on behalf of the author and gives further evidence for James as a well-structured composition. The following diagram visually depicts the strategic placement of these proverbial summary/transition units.

Double Introduction	1.1–11 [1.12] 1.13–25 [1.26–27]
Body Opening	2.1–11
Body Proper	[2.12–13] 2.14—3.12 [3.13–18] 4.1–10 [4.11–12]
Body Closing	4.13—5.6
Conclusion	5.7– [9] 11 [5.12] 5.13–20

Fig. 20. Strategic placement of proverbial transition units

Each of these transitions stands between major discourse units, with the exception of 5.9 which stands as the midpoint of 5.7–11, yet it is included with the others because of its common structure, content, and function with 2.12–13, 4.11–12 and 5.12.

James 1.12
The identification of Jas 1.12 as serving a dual inclusive function in chapter 1 has already been noted. Here, it is necessary only to point out the proverbial character of the verse and its transitional function as it relates to the immediate context and the broader discourse.

Regarding its proverbial character, the blessing formula begins with μακάριος and states a universal premise of human life before God. This macarism consistently appears in the biblical tradition to describe the result of a right relationship to God and is also associated with Jesus in the Gospel tradition.[33] Although the verse is related thematically to 1.2–4, 1.13 and 1.25, it is somewhat isolated by virtue of no connective particle preceding or following, this in spite of the consistent use of connectives from 1.2–11 and 1.13–15. Regarding its transitory function, the lexical links between 1.12/1.1–11 and 1.12/1.13–25 have already been noted. The

31.   Massey H. Shepherd, in his analysis of the parallels between James and Matthew, noted that the discourses of James 'are built around, or contain, a central *macarism* or gnomic saying, adapted by the author to his particular theme'. Massey H. Shepherd, 'The Epistle of James and the Gospel of Matthew', *JBL* 75 (1976), p. 42. The analysis presented here is different in that proverbial expressions are seen as serving a transition function. Nevertheless, the insight is similar.
32.   Parunak, 'Transitional Techniques', p. 539.
33.   Johnson, *James*, p. 187.

use of the maxim to effect a transition sets the stage for what follows as the discourse evolves. Beyond the opening chapter, 1.12 also anticipates the 'love God' theme at 2.5 (cf. 4.11–12) and the 'blessedness' of those who patiently endure trials (5.7–11).

James 1.26–27
Davids identified Jas 1.26–27 as a transition/hinge verse in his analysis of the structure of the letter. He noted the summary character of the verses and the use of unusual vocabulary not appearing elsewhere in the book.[34] The introductory words εἴ τις relates the section back to what immediately precedes it (1.23).[35] Other links may be suggested as well with the use of ἀπατῶν (cf. 1.16, 22 and the 'deception theme'), τούτου (1.23, 25), and θλίψει (1.2, 12 – πειρασμός). Thematically, the verses provide a culmination of a progress beginning with 1.21 by suggesting practical manifestations of obedience to the word/law that 'set the agenda for the rest of the letter'.[36] Thus, the progression, both backwards and forwards, sets the verses off as transitional. And, like 1.12, no connective precedes or follows 1.26–27, breaking the pattern found in 1.19–25 and thus linguistically isolating the section. In Guthrie's scheme, the passage functions as an intermediary text standing between two larger units (1.1–25 and 2.1–13). Also of note is the proverbial character of 1.27, a definition of true religion rooted in Old Testament concepts.[37] Therefore, two 'maxims' of the opening chapter serve a transition function.[38]

James 2.12–13
James 2.1–13 is the first sustained argument of the letter devoted primarily to one topic; the practice of partiality among those who ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. The section concludes with what Dibelius deemed a possible solemn catechetical pronouncement.[39] The proverbial

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34. Davids, *James*, pp. 100–101.
35. The use of εἴ τις is an expression occurring three times in chapter 1. The structure appears here and in 1.5, 1.23.
36. Moo, *James*, p. 96.
37. For a discussion of this text as it relates to the 'purity' of the Twelve Tribes and its Old Testament background see Scot McKnight, 'A Parting Within the Way: Jesus and James on Israel and Purity', in Bruce Chilton and Craig Evans (eds), *James the Just and Christian Origins* (Leiden: Brill, 1999), pp. 117–29.
38. It is not asserted here that every proverbial statement in James serves as a transition from one major discourse unit to the next. James 1.19, for example, could be classified as a proverb and may mark a turn in the smaller discourse unit of 1.13–25, but it does not appear to be a transition statement along the same lines as others. Likewise, 1.20 is explanatory and not transitional. However, as the analysis unfolds, it will be noted that transition units in James often consist of or contain a proverbial utterance.
39. Dibelius, *James*, p. 147.

nature of the transition is indicated by the shift to the third person in 2.13, a linguistic feature that led Davids to assert that the verse probably originally existed as a free-floating proverb.[40] Recent commentators agree that the unit is transitional in the same manner as 1.26–27, recapitulating preceding material and anticipating things to come, thus forming a bridge between major parts of James's argument.[41]

As a summary statement, 2.12–13 brings the argument of 2.1–11 to a conclusion expressed in the form of a command. The pericope condemns the actions of partiality in the community as a transgression of the law. Since the act of favouritism in the illustration of 2.1–4 is expressed through speech, the command in 2.12 to 'speak' and 'do' in light of judgment is appropriate. Words and deeds are intimately related to each other. James 2.13 also recapitulates a major emphasis in chapter one with the repetition of the unique phrase νόμου ἐλευθερίας (cf. 1.25). Additionally, the command to 'do' (ποιεῖτε) recalls the emphasis of 'doing the word' (1.22, 23, 25). Furthermore, the transition unit indicates a relationship between mercy and judgment. Neglect of the poor is merciless, a concept inherent in 1.27, and judgment is indicated in 1.9–12 as well as 2.5. Thus, 2.12–13 recapitulates preceding material with connections related to speech, law, doing, mercy and judgment.

As a summary/transition, Jas 2.12–13 also anticipates the essays that follow. Specifically, the concepts of 'speaking' and 'doing' are expanded in 2.14–26 and 3.1–12, although in reverse order.[42] The merciless judgment of the unmerciful and the prospect of mercy triumphing over judgment are immediately recounted in the opening illustration of 2.14–16. Additionally, the warning of eschatological judgment anticipates the broader question of faith and works raised in the unit as a whole where righteousness before God is necessary for a justifying verdict.[43] Likewise, the description of the power of uncontrolled speech in 3.1–12 is cast in the context of judgment (cf. 3.1).

James 3.13–18

Although Johnson effectively argued that 3.13—4.10 takes up a common Hellenistic *topoi* on envy,[44] there are good reasons for understanding 3.13–18 as a transitional unit, or least a transitional subsection/introduction to the

40.   Davids, *James*, p. 118.
41.   Davids, *James*, p. 118; Johnson, *James*, p. 236; Moo, *James*, pp. 116–17.
42.   This feature of 2.12–13 was noted by Hermann Cladder and was a part of his argument for James as a carefully structured composition. See Cladder, 'Die Anfang des Jakobusbriefes', pp. 45–47.
43.   Moo, *James*, p. 116; Johnson, *James*, p. 236.
44.   Johnson, 'James 3.13–4.10'.

broader argument pursued in 4.1–10.[45] The connections with what follows are strong, thus establishing the strong possibility that the author intended 3.13—4.10 to be taken as a coherent unit, but there are also significant connections with preceding material.[46] Thus, as one might expect, some have taken 3.1–18 as a discourse unit while others have opted for Johnson's suggestion of 3.13—4.10.

There are four reasons for viewing 3.13–18 as a transition paragraph, a unit in its own right. First, the parallelism between 3.13 and 4.1 with the repetition of ἐν ὑμῖν indicates that 3.13–18 functions as a unit on its own. In the least, it should be viewed as a subsection within the broader argument of 4.1–10. Second, as the following analysis will show, the paragraph has affinities with what precedes and follows. Third, cohesion shifts mark off 3.13–18 as a unit. Fourth, the repetition of the term 'wisdom' within the unit provides a sense of lexical cohesion.[47]

There are several connections with previous material. The most obvious is the reoccurrence of 'wisdom', first mentioned in 1.5. There is parallelism both in the choice of words (σοφίας, 1.5/σοφός, σοφίας, 3.13) and the manner in which the questions are phrased in both texts. Second, the emphasis on 'wise' and 'understanding' has connections with the cognitive emphasis of chapter 1. Third, the use of the third person δειξάτω, recalls the same language of 2.18, compelling the 'wise' to demonstrate true wisdom through 'good conduct'. Thus, the emphasis on a faith that works initiated in 1.19 and extending through 2.26 is still under consideration in 3.13–18. Fourth, the author reminds the readers that these works (ἔργα) are to be done in the 'humility'[48] produced by wisdom, picking up the reference to the 'lowly brother' of 1.9 but more directly the manner in which the word of God is to be received in 1.21. Fifth, the imperatives

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45. Davids noted that structurally and grammatically, 3.13–18 may be entirely independent from what precedes it but 'one must at least view this paragraph as a major subsection to the discussion of chapters 3 and 4'. He also noted the proverbial character of the entire section and stated that 'it is likely that this section was originally independent, an exhortation to peace circulating in the James tradition'. Davids, *James*, p. 149. Apparently, this transitional quality of 3.13–18 led Davids to group 3.1—4.12 as a whole unit. Moo followed Davids in this regard, designating 3.1—4.12 as emphasizing the community dimension of spiritual wholeness. Moo argued that 3.1–12 and 4.11–12 form an *inclusio* related to speech within the community. Moo, *James*, pp. 169, 197.

46. Although, amazingingly Dibelius argued that 'there is no indication of a connection with the previous section . . . there is no connection in thought either'. Dibelius, *James*, p. 207. This is a paraenetic presupposition taken to the extreme. There are numerous, significant connections with preceding material. Dibelius noted only a surface, editorial link with 3.1–12 in the use of the catchword πικρόν (3.11, 14).

47. Martin asserted that the theme of wisdom forms an *inclusio* at 3.13 and 3.17. However, this should probably not be viewed as *inclusio* since the term occurs throughout the paragraph. Nevertheless, it does indicate a unit standing on its own. Martin, *James*, p. 125.

48. Taking σοφίας as a subjective genitive.

κατακαυχᾶσθε[49] and ψεύδεσθε continue the previous thought of abusive, sinful speech. Such actions reveal a corrupt heart void of the truth, concepts emphasized in 1.26 and 1.18 respectively. Sixth, the delineation of wisdom as 'from above' parallels the good gifts coming down from above in 1.17. Finally, there are significant thematic connections between the virtues associated with this wisdom from above (3.17) and preceding material. The designation of wisdom as 'pure' recalls the genuine religion of 1.27, 'full of mercy' relates to 1.27 and 2.13, 'gentle' resumes an emphasis on humility, and 'without hypocrisy/without partiality' corresponds to the opening pericope on favouritism.

As a genuine transition unit, however, 3.13–18 coheres with and antici- pates what follows. Johnson's reasons for taking 3.13—4.10 are well stated. First the text is sermonic in character, exhibiting diatribal features and conveyed through a careful structure in which 3.13—4.6 sets up and indictment to which 4.7–10 responds. Second, 3.13 initiates a series of rhetorical questions characteristic of the first part of chapter four (4.1, 4, 5). The first two questions are parallel while the last two form an antithesis to the virtue list of 3.17–18. Third, the repetition of key words (ζῆλος and ἐριθεία, 3.13 and 4.2) indicates a thematic thread running between 3.13–18 and 4.1–10.[50] The emphasis on peacemaking in 3.18 stands in antithesis to the rivalry, factions and hedonistic attitudes assailed by James in 4.1–10.

James 4.11–12
The relationship between Jas 4.11–12 and the rest of the letter has presented ongoing difficulties related to the structure of the discourse. The two verses appear isolated, free-floating and almost intrusive.[51] It is common, therefore, to divide the next section of James (4.11—5.6) into three discrete units (4.11–12, 4.13–17, 5.1–6).[52] Johnson argued for a well- structured unit (4.11—5.6) following closely on the heels of 3.13—4.10 and cohering around the theme of the kinds of arrogance condemned by God: slander, boasting and luxurious living.[53] Therefore, he viewed 4.11–12 as belonging primarily with what follows. Others have taken the

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49.   Note the lexical connections with 1.9 and 2.13.
50.   Johnson, *James*, pp. 268–69.
51.   Interesting, Moo totally isolated these two verses in his outline of the book, asserting that 4.11–12 is an independent section about critical speech that picks up a number of James's favourite themes yet belongs generally to 3.13—4.10. Therefore, he believed the verses form an *inclusio* on speech and frame the larger section of 3.1—4.12. Moo, *James*, p. 197.
52.   Dibelius, *James*, pp. 228–40; Vouga, *L' Épître de Saint Jacques*, pp. 119–31; James B. Adamson, *The Epistle of James* (New International Commentary on the New Testament, Grand Rapids, MI: Eerdmans, 1976), pp. 175–80.
53.   Johnson, *James*, p. 292.

verses with what precedes.[54] Once again, this suggests that the verses are probably transitional.[55]

The basic independence of the verses can be maintained. Shifts in the cohesion fields at 4.11 and 4.12 set the unit off from what precedes and follows. Although there is a connection between 4.11 and the series of imperatives that follow, the use of μή plus the present imperative and the vocative is a typical method of marking the beginning of new units in James.[56] There is also a return to the more affectionate address ἀδελφοί in 4.11. The units following 4.11–12 are set off by the parallel expressions ἄγε νῦν (4.13 and 5.1).

In spite of its independence, 4.11–12 is also a summary/transition unit. The most significant connections with preceding material have already been pointed out in the identification of the *inclusio* created by the parallels between 2.12–13 and 4.11–12. Thematically and lexically, the connections are significant. Themes relating to law, judgment and speech in the context of community relationship characterize both units. The strategic use of terms such as νόμος and πλησίον (cf. 2.8) are two of the more substantial links, terms carefully placed in the discourse. And, like 2.12–13, 4.11–12 contains a somewhat 'proverbial' statement related to the 'one lawgiver and judge who is able to save and destroy', a further statement regarding the unity of God in line with the whole discussion of 2.8–11 and the unity of the law.

There are also significant connections with what follows 4.11–12. A thematic thread relating to forms of arrogance reprehensible to God, as argued by Johnson, is defensible.[57] Furthermore, there is a definite relationship between 4.11–12 and 5.9 and 5.12. Specifically, 5.9 and 5.12 have identical initiating structures (negative imperative plus the vocative) and address the same themes of speech and judgment. A possible contrasting *inclusio* exists between 4.11–12 and 5.16, the first forbidding speaking *against* one another and the latter encouraging confession of sin to one another. Furthermore, the *inclusio* occurring at 4.6 and 5.6 indicates a sustained argument running from 4.1—5.6, thus linking 4.11–12 with what follows in a natural way. These numerous links demonstrate that 4.11–12 not only summarizes in a large way what precedes but is linked with what follows, taking the letter to its conclusion.

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54. Moo, *James*, p. 197; Davids, *James*, p. 169.
55. Cargal, *Restoring the Diaspora*, p. 169.
56. This structure is used by the author at 1.2, 1.16, 2.1, 3.1, 4.11 and 5.12. There is also a subtle shift in the use of a negative imperative whereas the preceding imperatives lack this negation.
57. Johnson, *James*, p. 292.

James 5.9
In the previous chapter, the careful structure of 5.7–11 was demonstrated via the use of three inclusions, leaving 5.9 as the midpoint of the section. Its relationship with 4.11–12 and 5.12 has been noted above. Since 5.9 stands at the midpoint of 5.7–11, this may indicate a transition function for the entire pericope.

James 5.12
As a final transition, 5.12 moves the discourse towards an appropriate conclusion. The links with 4.11–12 and 5.9 have already been noted. Thus, the verse links with preceding material in the composition. Throughout much of the letter, the author condemns negative forms of speech. Now, there is a shift to more positive manifestations and a focus on the proper use of the tongue. Granted, a negative command initiates this section ('do not swear'), but this is followed by a positive affirmation ('let your yes be yes').[58] The remainder of the conclusion promotes positive manifestations of speech relating to prayer, encouragement, praise and forgiveness.

Conclusion Regarding Transition Verses

The preceding analysis has shown that the author of James establishes a pattern of linking major discourse units together with transition/summary statements. Each of these are of proverbial character, thus indicating that originally free-floating proverbs have been worked into the discourse thus serving a unique transitional function by providing continuity and unity to the major discourse units in James. They reveal major concerns of the author and help to identify underlying thematic threads running throughout the discourse.

In summary, 1.12, an overlapping transition, unites the opening chapter around the theme of the 'blessed' person who endures. The chapter closes with 1.26–27, a unit that brings the opening to an appropriate conclusion and anticipates the major emphases of the rest of the letter. James 2.12–13 summarizes the lead essay of the body proper (2.1–11), anticipates thematically the following two major units (2.14–26, 3.1–12), and stands in a unique relationship to 4.11–12. The pericope on wisdom, 3.13–18, significantly relates to what precedes and follows and stands as a major turning point in the letter. The remaining transition passages (4.11–12, 5.9, 5.12) have common structures and reinforce to the reader the key themes of speech and judgment. Collectively, these dynamics argue for a well-structured, intentionally arranged discourse.

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58.   This proverbial expression has an obvious connection to Mt. 5.37, a saying of Jesus in the Sermon on the Mount.

Relationships Between Discourse Units in James

Having noted the author's use of transition devices to link discourse units as well as the redactional and contextual function of summary/transition statements, the study will now explore how the major discourse units relate to the opening chapter and to each other. As noted previously, there exists a general scholarly consensus that chapter 1 functions in an introductory capacity, laying the foundation for thematic development in the major discourse units. This thesis needs to be tested to see if such an assertion is defensible. Additionally, text-linguistic investigation is concerned with the relationship of each unit with others in the discourse in order to determine their overall function in the text. The following analysis will consider the relationship of 2.1–13, 2.14–26, 3.1–12, 4.1–10, and 4.13—5.6 to the opening chapter as well as to each other as it extends beyond the mere use of transition statements.

James 2.1–13

The parallels between Jas 2.1–13 and the opening chapter have already been set forth. As shown, the units are linked via hooked key words and as a unique form of parallel introduction. Additionally, 2.1–13 is aligned thematically with the transition/summary statement of 1.26–27 with its emphasis upon bridling the tongue, showing compassion and keeping oneself unspotted from the world. Commentators who tend to see a well-structured emphasis in James often identify the opening of the body with one of these themes. But this is not obvious in James, and it appears that all three work their way through the initial argument. For example, the theme of disparaging speech is woven into the illustration of how the poor is received into the fellowship. At the same time, the actions are not actions of mercy as required by true religion. The showing of mercy is a major concern as verified in the transition summary statement of 2.12–13. Also, the judgments made by believers are based upon externals, a judgment contrary to the attitude and actions of God. As such, their judgments are tainted by the world (1.27). There is no clear indication that James is necessarily addressing one particular theme of the three specified in 1.26–27. One theme may emerge as dominant but not to the exclusion of the others.

James 2.14–26

The next major discourse unit of James does not exhibit the same progression of correspondence to chapter 1 as 2.1–13. Nevertheless, the use of key characteristic terms, such as 'doer', 'work' and 'faith', demonstrates a clear connection with the emphasis of 1.22–25. Other links

include the use of the phrase 'able to save' (1.21, 2.14), the common terminology and thematic connections in the opening illustration,[59] the use of ἐτελειώθη[60] (1.4, 15, 17, 25; 2.22) and δικαιοσύνην (1.20, 2.22–23), and the use of the term μόνον (1.22, 2.24). These features establish some connection with concerns raised in James chapter 1.

Regarding the relationship of 2.14–26 with 2.1–13,[61] Ralph Martin noted the links between the two, parallels which 'argue for a smooth and connected flow in the author's writing'.[62] He pointed out the following connections.

My brothers . . . faith (2.1)	My brothers . . . faith (2.14)
poor person, filthy clothes (2.2)	Ill-clad brother or sister (2.15)
poor rich in faith who love God (2.5)	faith/works (used 10 times)
καλῶς ποιεῖτε (2.8)	καλῶς ποιεῖς (2.19)
name by which you are 'called' (2.7)	Abraham 'called' a friend of God (2.23)

Fig. 21. Ralph P. Martin's suggested parallels between James 2.1–13 and 2.14–26

In addition to these parallels, one might add that both Jas 2.8 and 2.22–23 appeal to Scripture: 2.8 refers to the love command of Lev. 19.18, and 2.22–23 refers to Gen. 15.6 with reference to Abraham's faith.

James 3.1–12

Once again, like the preceding units of 2.1–13 and 2.14–26, the vocative address 'my brothers' in 3.1 parallels the opening of the letter. Semantically, 3.1 parallels 1.2 in that grounds are stated pursuant to the opening command.[63] The author's eschatological perspective re-emerges with the concept of teachers 'receiving' a greater judgment, a concept corresponding

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59.   This would include the use of the term λειπόμενοι, as well as thematic connections related to speech. Like the poor who entered the assembly in 2.2–4, the illustration in 2.15–16 consists of an example of insulting speech toward the needy. Likewise, the description of those who 'do not give' what is necessary for those in need contrasts with the picture of God in the opening chapter, one who 'gives' with no hesitation.

60.   The use of words with the τελ- root has already been noted as a cohesive element expanding the entire discourse.

61.   There is some discussion on whether or not 2.1–13 and 2.14–26 should be considered as separate sections or one major section dealing primarily with one topic. The parallels between the two show some distinction but do argue in favour for a very close relationship between the two. See Johnson, *James*, pp. 217–19.

62.   Martin, *James*, pp. 78–79.

63.   James 1.3 uses a participle of γινώσκω while 3.1 uses οἶδα. James typically uses synonyms, apparently for stylistic variety.

somewhat to 1.7 and 1.12. Key terms of chapter 1 resurface with the use of τέλειος, δυνατός and χαλιναγωγῆσαι. The latter of these is the more obvious link, utilizing the distant hook word technique to intentionally draw attention to the major focus of the unit, the destructive power of the tongue. Additionally, the tongue is described in 3.6 as a 'world of iniquity', a phrase reminiscent of the transition statement concluding chapter 1. Likewise, the use of the term γενέσεως reiterates the same term from 1.23 and ἀκατάστατον in 3.8 repeats the same term from 1.8. Both are used only here in the letter. The negative assessment of the tongue as an unruly 'evil' full of 'deadly' poison reflects the terminology of 1.13–14 with the use of similar language. Finally, 3.9 refers to God as 'Father', a designation for God found elsewhere in James only at 1.17 and 1.27. All of these are significant connections to the opening chapter.

James 3.1–12 also relates to the preceding units (2.1–13 and 2.14–26). First, 3.1 and 2.1 begin with similar wording and structure.[64] The reference to 'judgment' recalls 2.13, and the use of τέλειος has links to ἐτελειώθη of 2.22. The reference to 'stumbling' in 3.2 recalls the language of 2.10 ('stumbling at one point of the law'), as well as the reference to the 'whole law' (2.10) and the 'whole body' (3.2). Other connections include the use of the term κόσμος, (2.5/3.6), the contrasting designations of 'father' applied to Abraham and God (2.21/3.9), and the use of the term ποιῆσαι in 3.12 (cf. 2.8, 12, 13, 19).

James 4.1–10

Since 3.13–18 and 4.11–12 have been labelled transition units and their connections with the discourse have already been identified, the relationship of 4.1–10 to the composition as a whole will be considered separately. Even if 3.13––4.10 is a sustained argument, as Johnson asserted, there is at least a shift of focus beginning with 4.1 as the author moves to the most scathing part of the letter, the letter's emotional climax. The section is characterized by a string of imperatives and the lack of the customary address 'brothers'. Even though the section is set apart by its linguistic features, the parallels to the composition as a whole are numerous.

Many of the connections between 4.1–10 and chapter 1 are located in the first eighteen verses,[65] but there are other significant connections that extend beyond 1.18. The reason for 'fights and quarrels' in the community is traced to 'pleasures' from within. They 'lust' and do not have. They 'ask' and do not receive. Furthermore, they ask 'wrongly'. All of this correlates with the author's discussion of temptation, lust and the ultimate outcome

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64. The address ἀδελφοί μου and the structural pattern of μή plus imperative.
65. Frankemölle, *Der Brief des Jakobus*, pp. 573–74.

of death described in 1.14–15 and the issue of proper vs. improper 'asking' raised in 1.5–7.[66] The rebuke of 'friendship with the world' (4.4) recalls one of the dimensions of true religion in 1.27. In the same verse, the use of βούλομαι to describe sinful human desire contrasts with the good desire of God in 1.18. The portrayal of God as 'giving' in 4.6 recalls the same description of 1.5, and his giving is directed toward the ταπεινός (4.6) whom he will 'raise up' (4.10), a section reminiscent of 1.9–11.[67] Furthermore, the string of imperatives in 4.8 calling for repentance (cleanse your hands, purify your hearts) reflects the concerns of true religion as defined by 1.26–27. Finally, the readers are rebuked for being double-minded (δίψυχοι), a unique term occurring only in 4.8 and 1.8. Once again, collectively, these connections point out the close relationship between individual discourse units and the opening chapter of the letter.

There are also close ties between 4.1–10 and 3.1–18. The link to 3.13–18 in the use of the key term ζῆλος (3.14/4.2), along with other structural parallels, has already been noted. Other connections include the following. First, the term μέλεσιν occurs at 4.1 and 3.5, 6. Second, no one is 'able' to control the tongue (3.8), and those whose motivations are lustful are not 'able' to receive (4.2). The repetition of κακῶς / κακός (4.3/3.8) reminds of wrong motives and the evil source of contentions. The rebuke of worldliness of 4.4 resumes the description of the tongue as a 'world of iniquity' and contains the only other occurrence of the term καθίστημι (4.4/3.6). Finally, God's 'greater' grace of 4.6 contrasts with his 'greater' judgment of 3.1.

James 4.13—5.6

With the abrupt call of 4.13 (ἄγε νῦν), the author moves toward the conclusion of the letter body. While 4.13–17 and 5.1–6 can legitimately be considered as separate units, there are structural similarities (the repetition of ἄγε νῦν) as well as common thematic concerns. Once again, several significant concerns related to the opening of the letter may be detected.

First of all, the issue of speech, a concern raised throughout the discourse, reappears with the condemnation of 'arrogant boasting' (νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις) as reflected in the attitudes addressed in 4.13–15. Second, the 'uncertainty of life' in 4.14 contrasts with the 'crown of life' of 1.12, a parallel which at first may seem superficial, but upon closer examination there may be intentional thematic ties with 1.9–11 and the emphasis upon the future destiny of the 'rich' who will pass away in

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66.   They key terms are ἐπιθυμεῖτε (4.2/1.14–15) and αἰτεῖτε (4.3/1.5–6), λαμβάνετε (4.3/1.7) and κακῶς (4.3, 1.13).

67.   The use of ταπεινός occurs in both passages (4.6, 10/1.9), as well as the parallel expressions ὑψώσει (4.10) and ὕψει (1.9).

their pursuits. Along these same lines, there is the repetition of 'boasting' language in both passages (1.9/4.16). Third, the reoccurrence of ἁμαρτία in 4.17 recalls the same in the opening chapter at 1.15.

Although 5.1–6 has a distinct prophetic character and possibly even addresses a different audience than 4.13–17, the condemnation of arrogance appears to be a unifying thread holding 4.13–17 and 5.1–6 together. Here the only apparent connection with chapter 1 would lie in the use of πλούσιοι. Whether or not the term 'rich' here is to be correlated with the 'rich' of 1.9–11 is a question that has been answered differently. Here the lexical connection is only noted. Another possible connection of 5.1–6 with chapter 1 is the use of δίκαιον in 5.6 and δικαιοσύνην in 1.20.

As to the relationship of 4.13—5.6 with what precedes, there are notable links. Thematically, the condemnation of arrogant attitudes/presumptuous living enumerated in 4.13—5.6 has a strong proximity with the rebuke of 4.1–10, particularly in 4.6 where the author quotes Prov. 3.34 in support of his argument that God resists the proud. Additionally, the arrogant speech addressed in 4.16 relates thematically, not lexically, to the transition statement of 4.11–12. One of the key features of this text is the rebuke of speaking against a brother, thus standing in judgment over the law, a position reserved only for God. Lexically, as noted above, the call for repentance in 5.1 is associated with 4.9 via the distant hook words: ταλαιπωρήσατε / κλαύσατε in 4.9 and κλαύσατε / ταλαιπωρίαις in 5.1. The cleansing of the 'heart' in 4.8 contrasts with a 'heart' prepared for slaughter in 5.5 and both units make reference to 'murder' (4.2/5.6). Perhaps the most important link between the two units is the author's use of *inclusio* at 4.6 and 5.6 as previously noted. The device indicates that the two passages are to be taken together. Thus, Jas 4.7 introduces Prov. 3.34 as a text to be commented on. This proposal of Alonso Schökel has been critiqued because 4.11–12 does not seem to fit the scheme.[68] However, if one understands 4.11–12 as a key transition unit in the text, a summary reaching all the way back to 2.1–13, then some of the confusion is clarified. One is also confronted with overlapping units and merging themes as the discourse unfolds. As stated previously, this increases the difficulty discerning exact relationships between units in James, but the rhetorical effect is powerful.

James 5.7–20

Although 5.7 has a strong connection with what precedes it, as indicated by the use of the conjunction οὖν, the composition moves towards conclusion. Some have argued for 5.12 as marking the beginning of the

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68. Davids, *James*, p. 165.

conclusion for various reasons, but the transitional nature of 5.7–11 with its thematic reprise of the 'endurance' theme of chapter 1 marks a significant turn in the discourse.[69] The use of μακροθυμήσατε in 5.7 as well as μακαρίζομεν, ὑπομείναντας and ὑπομονήν in 5.11 recalls the language of 1.3, 4 and 12.

The remaining section, 5.12–20, also has a clear association with chapter 1. The repetition of the interrogative τις ἐν ὑμῖν recalls similar language found in the opening at 1.5, 7, 18, 23 and 26. The 'prayer of faith' in 5.15 recalls 1.6. Finally, the concern for recapturing the brother who has wandered from the truth appropriately ends the letter and indicates what the author has been attempting to do for the readers throughout the composition. Along these lines, there are notable connections between 5.19–20 and 1.16–21.[70] These two texts contain the only occurrences of the words πλανάω and ἀλήθεια. Other key words occur as well (σώζω, ψυχή, θάνατος, ἁμαρτία).

The closing of James also has ties to what precedes it apart from chapter 1. The exhortation to be patient and to establish the heart (5.8) parallels the command to draw near to God and cleanse the heart (4.8). The repetition of the interjection ἰδού, characteristic of 5.7–11, links with the same in 5.4. The proverbial expressions related to speech in 5.9 and 5.12 correspond thematically to 4.12. This is in keeping with the view that 4.11–12 functions as a summary of what precedes but also as a transition to what follows. One should also note the repetition of δίκαιον (5.6/5.16). All of this indicates that while 5.7–20 may indeed be a thematic reprise for the letter as a whole, this does not discount the logical progression of thought between successive discourse units. As with other units in the letter, more than one function is operative.

Summary

This chapter has investigated the means by which units in James relate to each other beyond the uses of *inclusio*. Collectively, the analysis indicates several seams utilized by the author to establish cohesion for the whole and to effect movement from one unit to the next. Lexical cohesion occurs on the macro-level in the use of catchword association and terms related to deity and the community. Themes related to perfection, worldliness, the law, eschatology and speech are lexically grounded as well. The analysis also uncovered some of the same transition techniques discovered by Guthrie in his study of the structure of Hebrews. Additionally, a consistent

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69.   Johnson, *James*, p. 326.
70.   For the structural significance of this connection see Crotty, 'Literary Structure of the Letter of James'.

use of proverbial transitions that effect movement from one unit to the next can be tracked through the discourse. Finally, all major units in James (2.1–13, 2.14–26, 3.1–12, 4.1–10, 4.13—5.6 and 5.7–20) have significant ties to the opening chapter and to each other. All of this points in the direction of a carefully crafted composition characterized by numerous interactive themes.

Chapter 6

THE STRUCTURE OF JAMES[1]

The previous chapter demonstrated the various means employed by the author of James in order to relate units of text to each other. Thus far the analysis has been primarily descriptive. However, the ultimate goal of text-linguistics is to arrive at a plausible explanation for the arrangement of smaller units of text into the greater whole. Therefore, the study now moves towards an interpretation of the findings of the foregoing analysis in order to determine the broader macro-structure in James within which the smaller units of text operate.

The preceding analysis of James suggests several 'keys' to the letter's structure that, when considered in conjunction with each other, clarify the major concerns and purposes of the composition. These 'keys' include the uniqueness of the opening chapter, the significance of the opening essay of the letter body (2.1–13), the importance of several proverbial transition statements that link the extended, self-contained units, and significant uses of *inclusio*, particularly those crafted at significant junctures in the letter body, namely 2.12–13/4.11–12 and 4.6/5.6.

The transition statements appear to be key focal points and thematic indicators of authorial concerns, and, while all of the transition sections are significant and serve a common function, 2.12–13 and 4.11–12 stand out as key texts in the letter body because, in addition to their immediate contextual function as transition units, they form an important *inclusio* essentially uniting all major sections of the letter. Between this important inclusion stands the short pericope on 'wisdom', an important transition section in its own right, serving as a bridge between 1.2—3.12 and what follows. The letter body reaches its conclusion via another important *inclusio* (4.6/5.6) that forms an overlapping transition with the major *inclusio* that brackets the heart of the letter body. The discussion that follows will develop these ideas and will seek to demonstrate the grounds

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1.   The structure of James that is proposed in this final chapter has been refined and revised in an ongoing conversation with George H. Guthrie, who developed the methodology employed in this study and who also served as a reader on the original dissertation. I am particularly indebted to Guthrie for the final shape of the outline that seeks to capture the dynamics discovered in this study.

of coherence for the discourse as a whole and how the individual units contribute to the author's message. The place to begin is with the all-encompassing opening chapter.

Is Chapter 1 an Epitome of the Whole?

While studies of James's structure are marked by their diversity, the reassessment of the last thirty years has witnessed a growing consensus concerning the function of the opening chapter, that it is a summary of the major concerns and themes expanded in the sustained essays in the letter body. A brief summary of the reasons for this perception will be helpful in light of the findings of this study.

The work of Fred Francis was ground-breaking in demonstrating that a double opening statement anticipatory of what followed was an acceptable literary form within the context of ancient Hellenistic epistolary conventions.[2] Peter Davids followed his lead and worked out the literary details more precisely by proposing an organization of the text centred upon three themes: testing, wisdom and wealth.[3] Others have not agreed entirely regarding the specifics of the Francis/Davids suggestion, but have come to acknowledge the essential correctness of the approach.[4]

In addition to the historical argument of Francis and the thematic development by Davids, Johnson offered two further suggestions related to the distinctive character of chapter 1. The first suggestion was a possible 'deep structure' in James related to the 'polar oppositions'[5] worked out in the course of the composition. According to Johnson, this involves three sets of contrasts: a contrast between the measure which comes from God and that which comes from the world opposed to God, the contrast between the attitudes and behaviours consistent with each measure, and the contrast between mere religious externals and true devotion to God as revealed in pure speech and care for the needy.[6] The second feature suggested by Johnson that sets chapter 1 apart is the emphasis on understanding and a concern for a correct perception of reality. He noted the disproportionate number of terms relating to knowledge that occur in the opening chapter.[7]

Additional reasons discovered in this study may be given beyond these observations that corroborate the view that chapter 1 performs a unique

2.   Francis, 'Form and Function'.
3.   Davids, *James*.
4.   As seen in the rhetorical approaches to James, the introduction is restricted to 1.12 or to 1.18, but the principle of an introduction consisting of themes to be developed remains the same. Cf. Frankemölle, *Der Brief des Jakobus* and Wuellner, 'Der Jakobusbrief im Licht der Rhetorik und Textpragmatik'.
5.   Cf. Cargal, *Restoring the Diaspora*, pp. 56–105.
6.   Johnson, *James*, p. 175.
7.   Johnson, *James*, pp. 175–76.

introductory function to the composition as a whole. These include the double *inclusio* spanning from 1.2 to 1.25, the unique parallels between 1.2–25 and the opening essay on partiality in 2.1–13, the unique use of the third person imperative verb in the opening chapter, and the character and content of the transition statement in 1.26–27.

The Double Opening Statement

The utilization of an *inclusio* by the author at 1.2–4 and 1.12 and then again at 1.12 and 1.25 provides a compelling structural reason for isolating 1.2–25 as an introduction to the whole when taken into conjunction with the insights discovered by others listed above. This identification of *inclusio* also indicates the importance of the propositions of these three texts by virtue of their strategic placement in the text. The concerns raised in 1.2–4, 1.12 and 1.25 embody the idea of 'blessing' upon those who endure in the test, an endurance that is manifested in obedience ('to those who love Him', 1.12). All three texts are eschatologically oriented, whether it be the outcome of trials (1.2–4), the reception of the crown of life (1.12), or the future blessing that results from a life of obedience (1.25). Seen in this light, 1.12 is the central proposition of the chapter; the one who endures the test manifests a love for God and will be 'blessed' with the crown of life. Thus, 1.12 serves a unifying function, both structurally and thematically. As confirmation of this line of thought, one should expect a focused development of these concepts within the discourse.

The Unique Parallels of 2.1–13

Parallels between 2.1–13 and 2.14–26 are often noted in discussions of the letter's structure, and while a thematic relationship between the pericope on partiality in 2.1–13 and the introduction is assumed in light of the perceived function of the opening chapter by modern scholarship, the unique relationship between the two has not been adequately addressed. The parallels have already been noted in the previous chapter, parallels which indicate that, even though 2.1–13 sustains an argument devoted to one main topic, the language of chapter 1 is woven throughout. Phrases and words unique to 1.2–25 and 2.1–13, both in content and arrangement, indicate a careful structure.

The key point to be made here is that such a relationship confirms the notion that chapter 1 serves a foundational and introductory function. A carefully chosen word like διακρίνω and distinctive phraseology like ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν and νόμος ἐλευθερίας reappearing in the first essay of the letter body surely indicates some intentionality by the author. The precepts found in 1.2–25 are carefully developed, condensed and applied in 2.1–13, the opening essay. This procedure of thematic

development is attested in the composition as a whole, but nothing in the discourse stands in the same unique relationship to chapter 1 as the parallel introduction crafted in 2.1–13.

A Unique Grammatical Structure

A final piece of linguistic evidence pointing to the unique function of chapter 1 is the use of the third person imperative verb. Its use occurs almost exclusively in the opening and closing of the letter. A unique clustering of the third person imperative characterizes 1.4–19. The verses where they appear include 1.4, 5, 6, 7, 9, 13 and 19. The same is true, although with less intensity, in the concluding verses: 5.12, 13, 14 and 20. Between the opening and closing the use of the third person imperative occurs only at 3.13 and 4.9. Its uniqueness sets off the exhortations of chapter 1 in a definitive manner.

The Transitional Character of 1.26–27

The transitional character of 1.26–27 is another reason for understanding 1.2–25 as the letter opening. As noted in the previous chapter, the summary character, unusual vocabulary and broad thematic concepts related to true religion of this section offers specific application to the preceding exhortations of 1.21–25 and at the same time anticipates the basic points developed in the rest of the letter. Thus, the summary and transitional character of 1.26–27 provides a fitting conclusion and marks the end of the opening at 1.25.

Summary

When all factors are taken into consideration, the current consensus regarding the opening chapter as an introduction to the whole withstands scrutiny. This conclusion is historically grounded (cf. Francis) and supported by the internal literary structure as well. The concepts and themes raised in the opening and their relationship to the rest of the composition, the emphasis on understanding, the unique grammatical structures, the double opening *inclusio*, the unique relationship of 1.2–25 to 2.1–13, and the summary/transitional character of 1.26–27 collectively point to an introductory function of chapter 1. This does not in any way displace the material to an inferior position in the discourse.[8] Rather, it is

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8.   The critique of Kurt Richardson, who does not suggest an introductory status for chapter 1, is a little overstated at this point. He noted that there is 'too much weighty teaching there to set it off from the other for chapters as a mere table of contents'. Kurt A. Richardson, *James*, (New American Commentary, Nashville, TN: Broadman & Holman, 1997), p. 26. An introductory status does not set chapter 1 off as less important than the other four. On the contrary, the introduction is elevated by such a recognition.

of utmost importance for an understanding of what follows. Having established the function of chapter one, the study now moves toward an elucidation of its literary structure.

The Structure and Argument of Chapter 1

If the identification of a double opening *inclusio* is correct, then chapter 1 has a more balanced structure than is often perceived, at least in a broad sense, and it also generally supports the idea of a double opening statement as argued by Francis and Davids. But, what about the material between the inclusions? Does the text sustain a coherent message? Is there a focused development of three leading themes: testing, wisdom and wealth?

First Half – 1.2–12

The first half of the double opening consists of three units leading up to the overlapping transition at 1.12. The themes of these units are self-evident, marked by clear exhortations related to trials (1.2–4), wisdom (1.5–8) and wealth (1.9–11). The first two units are linked linguistically and thematically. The linguistic connection is accomplished by catchword association: 'lacking' [λειπόμενοι] nothing in 1.4, those who 'lack' [λείπεται] wisdom in 1.5. The two units are also associated thematically. Consistent with an Old Testament perspective, James develops the concept of 'wisdom' in practical, moral terms in 3.13–18. As such, 'wisdom' embodies the qualities so desperately needed in the community addressed by James; 'wisdom' is that which is 'perfect and complete', the intended outcome of trials. Seen in this light, the perceived shift between 1.4 and 1.5 disappears.[9] Moreover, in 1.5–8 a number of key terms are introduced that anticipate important themes in the letter as a whole. These incude σοφία, πίστις, διακρίνω, δίψυχος and ἀκατάστατος.

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9.   Although Davids argued for the development of testing and wisdom as separate themes, he noted the close connection between the two. For James, 'wisdom' produces the virtues of the Christian life, relates to endurance in tests and 'perfection', and stands in contrast to ἐπιθυμία as God's good gift which leads to life, assuming a structural parallel between 1.5–8 and 1.17–18. Whereas some works display a wisdom Christology, James has a 'wisdom pneumatology'. Davids, *James*, pp. 55–56. See also J. A. Kirk, 'The Meaning of Wisdom in James: Examination of a Hypothesis', *NTS* 16 (1969), pp. 24–38 and Hartin, *James and Q Sayings*, p. 86 who noted, 'An essential aspect of perfection is the possession of wisdom as the wisdom tradition has emphasized.' Additionally, the relative consistency in the cohesion fields supports a smooth flow in the logic of the text.

A more discernible shift in topic occurs as the author moves to 1.9–11,[10] where the reader encounters the first juxtaposition of the 'rich' and the 'poor', a social dichotomy treated more extensively at significant junctures in the letter (2.1–11 and 4.13—5.6). Then, with 1.12, the argument returns to the themes of proving, endurance and trial introduced in 1.2–4, and, in its depiction of the blessed person, provides a stark contrast both to the 'double-minded' (1.6–8) and the 'rich' who fade away (1.9–11). In contradistinction from those who do not take the path of wisdom, the person who endures in God's way, indeed, who loves God, is promised the 'crown of life'. Thus, 1.12 serves an important role structurally, but also brings into focus thematically concerns related to obedience under trials, blessing and judgment.

Structurally, this analysis corresponds to the chiastic arrangement argued by Penner for the opening of the letter;[11] that the connections of 1.2–4 and 1.12 form an *inclusio* around the centre section, 1.5–11, which may be further divided into sub-units (1.5–8 and 1.9–11) corresponding to the ideas expressed in 1.2–4 and 1.12. This assures the close connection of 1.5–8 with 1.4, as argued above, as well as the cohesion shifts noted between 1.8/9 and 1.11/12. The unity of the whole is established upon the use of *inclusio*, thematic links relating to obedience, a consistent eschatological horizon, repetition of the third person imperative, and the consistent use of the connective δέ. With a few modifications to Penner's assessment, the first opening section of the letter may be depicted as follows.

1.2–4 – The Spiritual Benefit of Trials
1.5–8 – The Need for Righteous Wisdom
1.9–11 – Wise Attitudes for the Rich and Poor
1.12 – Blessings for Those Who Endure

Fig. 22. Structure of James 1.2–12

10.   The particle δέ links 1.9 with what precedes it and the parallelism of the third person imperative continues (cf. 1.4, 1.5, 1.6 and 1.7). Additionally, an eschatological focus maintains a parallel temporal frame of reference with 1.2–4 and 1.12. However, shifts in most of the cohesion fields suggests movement between 1.8 and 1.9 from a linguistic standpoint and the shift of topic is more pronounced than between 1.4 and 1.5. Also, the catchword association characteristic of 1.1–8 disappears at 1.9 and is not resumed until 1.12/1.13.

11.   See Penner, *James and Eschatology*, pp. 145–46. Penner, however, restricted the opening of the letter to 1.12. He did not detect the significance of the second use of *inclusio* occurring at 1.25.

Second Half – 1.12–25

Discerning the structure of the second half of the letter opening (1.12–25) has proven to be more problematic. However, the *inclusio* occurring at 1.12/1.25 suggests the author crafted this section as a balanced literary unit in close relationship to 1.2–12 since 1.12 serves as an overlapping transition between the two. Here, however, the testing, wisdom, wealth triad proposed by Peter Davids fails to convince entirely for the manner in which the author develops the themes of the second half, or marks the boundaries of the section's sub-units, is less than obvious. The catchword association linking 1.12 with 1.13–15 [πειρασμός] provides a strong parallel to 1.2–4, and God's good and perfect gifts in 1.17–19a may correspond to the wisdom of 1.5–8. Yet, the specific references to wealth disappear entirely, until, perhaps 1.27, unless one interprets the emphasis on obedience in the latter portion (1.21–25) in terms of generosity.[12] This does not mean that the concepts in 1.2–11 are not expanded thematically in 1.13–25, only that the precise nature of the expansion is difficult to discern. Testing, wisdom and wealth are important themes, but the overarching concern focuses on 'obedience' as the numerous allusions found in the opening (1.2–12)[13] find full expression in 1.13–25. Along these lines, the second half of the double opening, if extended to 1.27, warns of disobedience through the recurring theme of 'deception' (1.16, 22, 26), suggesting the following parallel arrangement.

1.2–11	**1.13–27**
The Spiritual Benefit of Trials	Don't Be Deceived Regarding Temptation
(1.2–4)	(1.13–15)
The Need for Righteous Wisdom	Don't Be Deceived Regarding Righteous Wisdom
(1.5–8)	(1.16–25)

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12.   So Davids, *James*, pp. 25–26. There is some substantiation for this point when one considers the extensive parallels between 1.2–25 and 2.1–13 and the prominence of the poverty/wealth theme elsewhere in James (the illustration of 2.14–17 and 4.13–5.6). However, the 'obedience' theme in James, while it certainly includes issues of possessions, is more encompassing and includes both words and deeds (cf. 1.27, 2.12–13, 4.11–12, 5.9, 5.12).

13.   These allusions include the following: the outcome of trials (perfect and complete, lacking nothing), wisdom, asking in 'faith' with no doubting, the lowly brother who will be exalted, endurance in trial, and the capstone of the passage, love for God. The fact that the 'lowly brother' is exalted implies obedience. Additionally, in 2.5 the 'poor' are identified as those who 'love' God. These connections, along with the parallels of 1.12 and 1.25 establish a strong emphasis on 'doing' the Word, a theme specifically developed in the second opening.

| Wise Attitudes for Rich and Poor (1.9–11) | Don't Be Deceived Regarding Religious Practice (1.26–27) |

Fig. 23. Thematic parallels between 1.2–11 and 1.13–27

The first parallel (1.2–4 and 1.13–16) is the most apparent since the two sections are linked linguistically in the use of the term πειρασμός. The second (1.5–8 and 1.17–25) is probable on two counts. First, 'wisdom' is described later in the letter as 'from above' (3.17) and thus may be in view as one of God's good and perfect gifts coming down from above (1.17). More significantly, however, is the fact that wisdom is defined in terms of obedience (3.13, 17), the dominant theme of 1.22–25. Finally, in 1.26–27, true religion is described in terms of the proper use of the tongue (cf. the 'boasting' of 1.9), care for the helpless (orphans and widows), and being unstained by the world, all of which relate to issues of poverty and wealth (1.9–11).

These parallels, however, do not capture the complexity of 1.13–27 which consists of four carefully stitched sub-units (1.13–15, 1.16–19a, 1.19b–21 and 1.22–25)[14] and a dynamic transition to the body of the letter (1.26–27). Thematic cohesion is accomplished across these units via numerous lexical links, intentional contrasts and parallel statements. For example, the first and second units (1.13–15 and 1.16–19a) are linked lexically and thematically. A form of lexical continuity is afforded by the cognates ἀποτελεσθεῖσα and τέλειον in 1.15 and 1.17. Further, a person's lust brings forth sin which 'gives birth' (ἀποκύει) to death (1.15). By contrast, God is wholly good, who by his will 'birthed' (ἀπεκύησεν) believers by the word of truth (1.18). The second of these units is bracketed by ἀδελφοί μου ἀγαπητοί at 1.16b and 1.19a.[15]

Units two and three (1.16–19a and 1.19b–21) also share unique features. The third unit begins similarly to the second, the 'every man' (πᾶς ἄνθρωπος) providing a parallel introduction to the 'every good and perfect gift' of 1.17 (πᾶσα . . . πᾶν), and the 'all' (πᾶσαν) is used again in 1.21. This third unit also continues the theme of the impact of the 'word', begun in the second unit.

The discourse builds to the climactic sub-unit of the opening chapter, 1.22–25, which constitutes a strong exhortation to obedience. The terms ποιητής, λόγος and ἀκροατής occur throughout the unit (1.22, 23, 25) emphasizing obedience in a powerful way. This fourth unit carries the

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14.   This division of sub-units is consistent with the *inclusios* identified at 1.13/1.21 and 1.16/19a. Furthermore, as in the first half of the letter opening, the author begins each unit with an exhortation (1.13, 16a, 19b, 22).

15.   See Johnson, *James*, p. 199.

deception theme raised in 1.13–15, yet parallels 1.16–19a in its emphasis on the word of God, as well as its repetition of forms of ἀνδρός (1.20, 23), and naturally transitions from the emphasis on receiving the word in 1.21.

The first unit (1.13–15) also shares unique parallels with the third unit (1.19b–21). These are associated by the use of the term κακῶν in 1.13 and κακίας in 1.21, a possible *inclusio* as identified in Chapter 4. God does not tempt and cannot be tempted by evil (1.13), thus believers are exhorted to lay aside all wickedness and receive the word (1.21). Further, both units begin with a third person imperative, the exhortations followed by explanatory clauses (γάρ . . .), and both develop a contrast between the character of God and the character of man. In 1.13–15, God is not able to be tempted, while people are drawn away by their own lusts. In 1.19b–21, the 'wrath of man' is contrasted with the 'righteousness' of God. Therefore, believers should receive the implanted and saving word (1.21). Thus, the four units extending from 1.13 to 1.25 are linked intricately and woven together with lexical and conceptual parallels throughout as follows.

1.13–15 – Temptation's True Nature: Do Not Be Deceived

1.16–19a – Do Not Be Deceived: GOD GIVES THE WORD

1.19b–21 – RIGHTEOUS LIVING THROUGH THE WORD

1.22–25 – Do Not Be Deceived: Be Doers of the Word
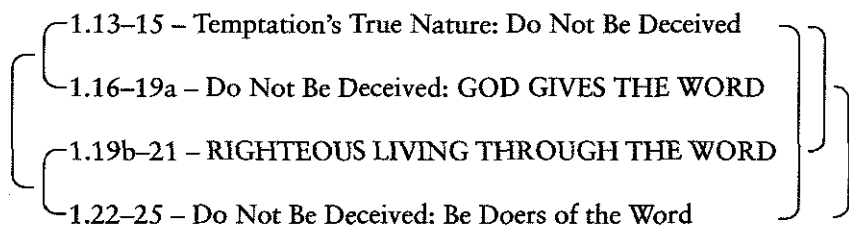
Fig. 24. Structure of 1.13–25[16]

The theme of obedience is brought into practical focus by a dynamic summary and transition to the letter body (1.26–27). This unit rounds out the theme of deception and specifies practical manifestations of 'pure and undefiled' religion in terms of right speaking (control the tongue) and right acting (mercy to the helpless and purity in relation to the world), twin themes that play significant roles in the broader discourse.

The Letter Body (2.1—5.6)

Jamesian research has focused, not so much on the exact boundaries of or the units that make up the letter body, but rather upon how these units

16. I am indebted to Guthrie for this particular visual depiction of the structure of 1.13–25.

relate to each other and if there is any progression or coherence to be discerned. In light of the carefully composed structure of chapter 1 and its unique parallels to 2.1–13 one would expect that the rest of the discourse would also be characterized by some structural intentionality.

Unlike the opening chapter, the body of James consists of a series of coherent, sustained essays (2.1–11, 2.14–26, 3.1–12, 4.1–10, 4.13—5.6) structured around the major *inclusio* at 2.12–13/4.11–12 and a central transition at 3.13–18. Significantly, both the opening and closing of the major *inclusio* are also proverbial transitions that link the more extended units. Further, the *inclusio* running from 4.6 to 5.6 serves a linking function as an overlapping transition. In fact, the transitions in the letter body are so effectively crafted that some units are difficult to pin down with precision. For example, the central transitional unit 3.13–18 coheres so closely with what follows that Johnson's proposal that 3.13—4.10 is a Hellenistic *topoi* on envy is defensible.[17] However, as noted in Chapter 4, 4.6 introduces an Old Testament quotation (Prov. 3.34) in order to reflect upon the theme of pride and humility, which the author carries out in the following verses (4.7—5.6). Yet, within this exposition stands 4.11–12, the close of an important *inclusio* opened at 2.12–13 and which marks the heart of the letter's body. These dynamics indicate a complex rhetorical strategy that resists a neat, step-by-step outline.

Nevertheless, close analysis reveals that a balanced and symmetrical strategy seems to be at work in the letter. First, thematic essays on the rich and poor appear just before the opening and just after the closing of the *inclusio* at 2.12–13/4.11–12. James 2.1–11 addresses the topic of favouritism to the rich, a violation of the royal law (2.8, cf. Lev. 19.18), and in 4.13—5.6, the author condemns arrogant presumption and oppression. Thus, the body proper opens and concludes with roughly analogous themes. Further, Jas 2.12–13 serves as a bridge between 2.1–11 and the next major unit. The call to 'speak' and 'act' in light of judgment by the law of liberty (2.12) anticipates precisely the topics of 2.14—3.12 in reverse order. James 2.14–26 addresses 'acting' and 3.1–12 addresses 'speaking'. The letter then reaches a turning point in 3.13–18, a central *transition that coheres around the topic of wisdom and moves the* discourse to its emotional climax in 4.1–10. With strong, prophetic rebuke the author calls for a change of words and deeds in the community, urging repentance in light of Prov. 3.34. The general flow of the book's main body may be depicted as follows.[18]

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17. Johnson, *James*, pp. 268–69.
18. This outline depicts James's rhetorical strategy as a chiastic arrangement. However, it should be noted that this arrangement does not capture all of the dynamics of the letter body, and each corresponding unit in the chiasm is not exclusively parallel to each other, as was shown in Chapter 5. Nevertheless, this outline captures the general flow of the letter body and highlights the salient points of the author's argument.

A 2.1–11   Violating the Royal Law through Speaking and Acting
          Inappropriately Towards the Poor
   B 2.12–13   So Speak and Act as One Being Judged by the Law
              of Liberty
      C 2.14—3.12   Wrong Acting and Speaking in Community
         c1 2.24–26   Wrong Actions Toward the Poor
         c2 3.1–12   Wrong Speaking
      D 3.13–18   RIGHTEOUS VS. WORLDLY WISDOM
      C' 4.1–10   Prophetic Rebuke: A Call to Humility and
              Repentance
         c'1 4.1–5   Rebuke of the Community: Wrong Speaking
                  and Acting
         c'2 4.6–10   A Call to Repentance
   B' 4.11–12   Do the Law, Do Not Judge It
A' 4.13—5.6 Twin Calls to the Arrogant Rich (Presumption &
       Oppression)
  a'1 4.13–17   A Rebuke of Arrogant Presumption
  a'2 5.1–6   Judgment upon Arrogant Oppression

Fig. 25. Chiastic arrangement of the letter body

*The Importance of the Opening Essay, 'Violating the Royal Law', 2.1–11
[12–13]*

The opening essay in 2.1–13 is significant for a number of reasons. Beyond
the fact that it is the initial essay of the letter body, the impressive parallels
to the letter opening in 1.2–25 already noted and the dual use of hooked
key words linking 2.1–13 even more strongly to 1.21–25 indicate a
strategic organization and pattern of argumentation. Remarkably, the
parallels often noted between 2.1–13 and 2.14–26, both in content and in
form,[19] differ from the parallels to 1.2–25. With immense precision, the
author weaves key themes and concerns raised in the opening and at the
same time continues the argumentation in 2.14–26 with common syntac-
tical and lexical patterns, all the while developing a sustained, logical
argument on partiality. In addition to the literary parallels between 2.1–13
and what immediately precedes and follows, the *inclusio* formed by the
summary/transition at 2.12–13 with 4.11–12, the quotation of Lev. 19.18,
the parallels between 2.5/1.12 and 2.8/2.19, and the summary statement
of 2.12–13 considered on its own merits all indicate a very prominent role
for the opening essay.

   19.   Cf. Lorin L. Cranford, 'An Exposition of James 2', *Southwestern Journal of
Theology* 29 (1986), pp. 12–26.

The Significance of 1.22–25/2.8–11/2.12–13/4.11–12
Of additional significance for the opening essay are the parallels between
1.22–25, 2.8–13 and 4.11–12 with their emphasis on doing the law. Thus,
the climactic unit of the book's introduction (1.22–25) is related themat-
ically and lexically to the opening essay of the letter body (2.1–11) and
both the opening and closing of the major *inclusio* framing the heart of
the letter body (2.12–13/4.11–12).[20] The relationship of these passages to
each other may be illustrated as follows.

1.22–25	2.8–11	2.12–13	4.11–12
ποιητής (3x), ποιέω	ποιέω	ποιέω (2x)	ποιητής
νόμος	νόμος (4x)	νόμος	νόμος (4x) νομοθέτης

Fig. 26. The relationship between James 1.22–25, 2.8–11, 2.12–13 and 4.11–12

The Role of Leviticus 19 in James
The first Old Testament quotation in James occurs at 2.8, a citation of Lev.
19.18 from the LXX consisting of the command to love one's neighbour.
Here, the terms νόμος and ποιέω are joined with πλησίον. As pointed out
in Chapter 4, the only other occurrence of πλησίον in James is at 4.12
where the term stands parallel to ἀδελφόν in 4.11. The one 'judging his
brother' (4.11) is replaced by the one 'judging his neighbour' (4.12). This
intentional connection with 2.8, along with the other parallels noted
above, indicates an extension of the significance of the Leviticus text
beyond the opening essay (2.1–11).

In 1982, Johnson offered important insights on the use of Leviticus 19
in the letter of James.[21] He noted the similarities between James and
another early Jewish writing, *The Sentences of Pseudo-Phocylides*, and
their similar appropriation of the Leviticus text. He argued that sure uses
of Leviticus 19 in James increased the likelihood of allusions elsewhere in
the letter. The reasons he set forth deserve reconsideration in light of the
importance of 2.1–13 for the composition as a whole.

First, Johnson noted the importance of the context of partiality in
which the quotation of Lev. 19.18 occurs, a clear allusion to Lev. 19.15,
and the fact that, like *Pseudo-Phocylides*, James combines the reference to
Leviticus 19 with a citation of part of the Decalogue relating to adultery
and murder in Jas 2.11.[22]

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20.   See also the analysis of Cheung, *James*, pp. 83–85, 272–73, who arrived at similar
conclusions.
21.   Johnson, 'The Use of Leviticus 19'.
22.   Johnson, 'The Use of Leviticus 19', p. 393.

Second, another certain allusion to Leviticus 19 occurs at Jas 5.4, a consolidation of Isa. 5.9 and Lev. 19.13.[23] The connection is not a linguistic one, but is likely because of what Johnson called the 'cluster' effect. 'We know of the deliberate allusions in 2.1, 8 and 9, and can therefore more readily assume James's use of the levitical allusion here.'[24]

Third, Johnson noted the formal similarity between 2.1 and 4.11, 5.9 and 5.12, an affinity based upon content and form. These passages contain all the references to law and judgment in James with the exception of 3.1 and 1.25. Structurally, 2.1, 4.11, 5.9 and 5.12 all begin with μή plus the present imperative. The short prohibition in 4.11 is strikingly similar to Lev. 19.16, an allusion that is strengthened by James's shift to πλησίον in 4.12. With some hesitation, Johnson offered 5.9 as a possible allusion to Lev. 19.18a with the prohibition of resentment and assuming the role of a judge. In the case of 5.12, there is both thematic and verbal allusion to Lev. 19.12.[25] One significant factor left out of Johnson's analysis is the recognition that 'speech' themes, in addition to 'law' and 'judgment' concerns, unite all of the passages (2.12, 4.11–12, 5.9 and 5.12).[26]

Johnson proposed a final allusion to Leviticus 19 occurring in Jas 5.20. The positive command to reclaim the one who has wandered from the truth corresponds to Lev. 19.17b. In both places the ideas of 'covering sins' and 'bearing sin' are linked to correction and reproval of a neighbour/brother. According to Johnson, this allusion has been left virtually unattended.[27] Collectively, Johnson noted the following connections, arranged according to the order of Leviticus, between James and Leviticus 19.

Lev. 19.12	Jas 5.12
Lev. 19.13	Jas 5.4
Lev. 19.15	Jas 2.1, 9
Lev. 19.16	Jas 4.11
Lev. 19.17b	Jas 5.20

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23.   Johnson stated at this point that this allusion is generally noted. He refers the reader to Dibelius, *James*, p. 147; Mayor, *Epistle of St. James*, p. 158; Ropes, *Epistle of St. James*, p. 288; Mitton, *James*, p. 179; Adamson, *James*, p. 186; Franz Mussner, *Der Jakobusbrief Auslegung* (Herders Theologischer Kommentar Zum Neuen Testament, Freiburg: Herder, 1964), p. 196; Adolf Schlatter, *Der Brief des Jakobus* (Stuttgart: Calwer, 1956), p. 31.

24.   Johnson, 'The Use of Leviticus 19', p. 394.

25.   Johnson, 'The Use of Leviticus 19', pp. 394–98.

26.   Although Johnson commented on the issues related to speech in 4.11, 5.9 and 5.12, he did not mention it as a common theme. He only specified that most of the law/judgment passages occur here. The theme of 'speech' is more pervasive than the others since it occurs throughout the discourse, but it does provide a further parallel between the passages noted.

27.   Johnson, 'The Use of Leviticus 19', p. 398.

| Lev. 19.18a | Jas 5.9 |
| Lev. 19.18b | Jas 2.8 |

Fig. 27. Quotation and allusions to Leviticus 19 in James[28]

Johnson concluded,

> The evidence, therefore, strongly suggests that James made conscious and sustained use of Leviticus 19:12–18 in his letter. The text of Leviticus did not guide the order of his exposition, nor did it, by any means, exhaustively dictate the contents of his message. But the clear thematic connections, together with the formal characteristics involving law, judgment and prohibition shared by many of these passages, point this way: that James regarded the 'Royal Law' by which Christians were to live, and the 'Law of Liberty' by which they were to be judged, as explicated concretely and specifically not only by the Decalogue (2:11), but by the immediate context of the Law of Love, the commands found in Leviticus 19:12–18.[29]

In summary, the affinities of Jas 2.12–13 with 4.11–12, in conjunction with the close relationship of 2.1–13 to 1.2–25, marks off the opening essay on partiality as an integral section in the composition as a whole. Here, the quotation of Lev. 19.18 introduces an Old Testament text that, if Johnson is correct, plays a comprehensive role in the letter. Other questions must be worked out, however, to account for other parts of the composition.

The Possible Relationship of Matthew 22.34–40 to James
In his concluding observations regarding Leviticus 19 and James, Johnson noted that while James draws upon Leviticus 19 as an accurate exposition of the law of love, it is, by itself, inadequate since the text has been filtered through the Christian tradition. Partiality is incompatible with Christian faith (2.1), and the law of love is 'royal' (βασιλικός) because it is the law of the 'kingdom' (βασιλεία) as indicated in 2.5. Furthermore, the prohibitions of slander and judging recall the teaching of Jesus (cf. Mt. 7.1), as well as the clear connection of Jas 5.12 with Mt. 5.34–35 and the reflection of Jas 5.20 upon Mt. 18.15. What James does, Johnson asserted, is engage in halachic midrash from an understanding of the life and teaching of Jesus.[30] Thus, the 'value of Leviticus is affirmed for the church by reading it in the light of the Christian tradition which began with the words of Jesus'.[31] Can these conclusions be taken a step further?

Johnson is not the first to note the strong association between the letter of James and the teachings of Jesus. Although James never quotes Jesus, his contact with the teachings of Jesus as found in the Synoptic tradition

28.   Johnson, 'The Use of Leviticus 19', p. 399.
29.   Johnson, 'The Use of Leviticus 19', p. 399.
30.   Johnson, 'The Use of Leviticus 19', pp. 400–401.
31.   Johnson, 'The Use of Leviticus 19', p. 401.

is virtually certain,[32] particularly the Sermon on the Mount,[33] and it is partially within this context that James must be read. Massey Shepherd proposed that the whole of James is structured in association with Matthew with each of eight major discourse units built around a macarism of Jesus.[34] Recognition of the close proximity between James and the Jesus tradition, particularly as represented in the Gospel of Matthew, raises the plausibility of a relationship between Lev. 19.18 in the teaching of Jesus and its occurrence in the letter of James.

These considerations draw attention to Mt. 22.34–40 where Jesus, in response to a question concerning the greatest commandment, responded by combining two Old Testament texts, Lev. 19.18 and Deut. 6.5. For Jesus, the whole of the Law and Prophets rests upon the command to first love God and then to 'love your neighbour as yourself'. If the book of James is heavily influenced by the teaching of Jesus, particularly regarding his concept of the law, it is feasible to assume that this statement of Jesus influenced James's thought. The quotation of Lev. 19.18 by James clearly establishes the concern for love of neighbour, and it has been shown that the term νόμος is the common thread between three key texts in James (1.22–25, 2.8–13, 4.11–12). But, what about the love of God? Is there any evidence in the text that the other half of the double love command plays a significant role in James? The analysis that follows suggests there is.

First, the phrase 'love of God' occurs twice in the letter, both in places of structural significance. The first occurrence is 1.12, the central proposition of the double *inclusio* framing the first chapter. The ones who receive the crown of life are identified as those who 'love God'. More importantly, the exact terminology reappears in 2.5 as the poor are equated with those who 'love God'. This second occurrence occurs in close proximity to the quotation of Lev. 19.18. Not only does this imply a possible allusion to the words of Jesus in Mt. 22.34–40, it further establishes 2.1–13 as a prominent section in the letter as a whole. Both 1.12 and 2.5 stand at the centre of their respective sections.

Second, while Deut. 6.5 is not quoted in James, there is an implication of its context. Jas 2.19 is an obvious allusion to Deut. 6.4, the central Jewish confession. Remarkably, 2.19 is a parallel passage to 2.8 as seen in the repetition of the phrase καλῶς ποιεῖτε / καλῶς ποιεῖς. James sarcastically rebukes a mere confession void of works, and in the Jewish

32.   Cf. Davids, *James*, pp. 47–48; W. D. Davies, *The Setting of the Sermon on the Mount* (Cambridge, MA: Cambridge University Press, 1964), pp. 402–403; Mayor, *Epistle of St. James*, pp. lxxxv–lxxxviii; Mussner, *Der Jakobusbrief*, pp. 48–50; Hartin, *James and Q Sayings*, pp. 140–217; Gerhard Kittel, 'Der geschichtliche Ort des Jacobusbriefes', *ZNW* 41 (1942), pp. 84–94.

33.   Donald Guthrie, *New Testament Introduction* (Downer's Grove, IL: InterVarsity Press, 3rd edn, 1970), pp. 743–44.

34.   Shepherd, 'James and Matthew'.

mind, an allusion to Deut. 6.4 would certainly conjure up the whole context of Deuteronomy 6 which provides the other half of the love command as appropriated by Jesus.

Third, the 'love of God' theme is imbedded throughout the exhortations and admonitions of the broader discourse. At the outset of the letter James rebukes the 'double-minded' (1.8) and discloses a concern for religion that is 'pure and undefiled' (1.26–27). In 2.23, Abraham is set forth as an example of true faith and is given the commendation, 'friend of God'. The heart of James's reprimand occurs in 4.1–10, where in strong Old Testament prophetic tones, he denounces 'friendship with the world' as 'enmity against God' (4.4). Throughout, God's attributes are exalted, and James calls his readers to a wholehearted devotion to the Lord.

Fourth, James's concern for the 'whole law' (ὅλον τὸν νόμον) in 2.8–11 strikes a familiar chord with the wording of Mt. 22.40. According to Jesus, the whole law and the prophets 'hang' on love for God and love for neighbour (ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ πρφῆται). In Jas 2.8–13, transgression of one part of the law puts one at odds with the whole law. The same type of connection in James exists between 4.12 and 2.8–13. In 4.12, James notes that there is 'one Lawgiver and Judge'. The unity of God, and therefore the unity of the law, resurfaces in a passage with significant connections to 2.1–13.

Collectively, these relationships between James and the double love command of Mt. 22.34–40 must be deemed significant in light of James's association with the teaching of Jesus and the textual evidence outlined above. This, it is suggested, offers a major hermeneutical key to the reading of the letter.[35]

Summary of the Importance of 2.1–13

In summary, the opening pericope of the letter body, 2.1–13, plays a significant role in the discourse. The reasons outlined above include its primary placement as the opening of the letter body, the significance of its relationship to chapter one, the impressive parallels between 2.12–13 and

35. Significantly, Luke Cheung, in his recent study of James, arrived at similar conclusions though neither this author nor Cheung knew of each other's initial work. Cheung likewise argued that the love command serves as a hermeneutical principle in both Matthew and James and that, specifically, the double love commands stand out as two leading concepts in the entire letter. These two leading concepts, according to Cheung, are embedded in James at the outset with the introduction divided between themes derived from the *Shema* (1.2–18) and on keeping the perfect law of liberty (1.19–27). Other leading themes/concepts in the letter such as 'law', 'wisdom' and 'perfection' work in concert with the 'love command' hermeneutic in various ways. Cheung also noted the significance of 1.19–25, 2.8–13, 3.13–18 and 4.11–12 for the interpretation of the letter, all texts of structural significance as shown in this study. See Cheung, *James*, pp. 104–94.

4.11–12, the quotation of Lev. 19.18 and subsequent allusions throughout the composition, and the possibility of a strong connection with Mt. 22.34–40.

Wrong Acting and Speaking in Community (2.14–26, 3.1–12)

Following the opening essay of the letter body (2.1–11) and the opening of the most important *inclusio* in the book (2.12–13), James progresses both logically and thematically. James 2.14–26 and 3.1–12 develop the themes of speaking and doing announced in 2.12–13, albeit in inverted order, thus bringing even greater focus to the same themes introduced in 1.26–27.[36] Additionally, both sections develop these themes within the contexts of mercy and judgment.

James 2.14–26

James 2.14–26 develops the theme of an obedience faith, but not in isolation from 2.1–13. The warning of eschatological judgment in 2.13 anticipates 2.14–26 where '"doing" is necessary if one wants to experience God's justifying verdict'.[37] The link between 2.1–13 and 2.14–26, as shown in Chapter 5, extends beyond the transition of 2.12–13. Parallel wording and analogous semantic structures establish strong links,[38] so much so that recent commentators have concluded that Jas 2.1–26 should be understood as one unit devoted to the same topic.[39]

The pericope begins with a rhetorical unit (2.14–16) marked by an *inclusio* at 2.14/16 with the repetition of τί τὸ ὄφελος. These three verses focus on the necessity of a faith that 'works' in the meeting of practical needs among believers. The argument that faith without works is dead is stated in 2.17 and then advances with the introduction of an imaginary objector (2.18). An abrupt turn to an Old Testament allusion (2.19) comes next, and then two Old Testament examples, Abraham and Rahab (2.20–25). The unit closes with an appropriate ending (2.26) that reiterates the thought of 2.17 – faith without works is like a body without a spirit: it is dead. Thus, in 2.14–26, the emphasis on 'doing' expands thematically via a parallel semantic structure with 2.1–13 while at the same time introducing logical arguments and illustrative material from the Old Testament.

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36.   Davids noted, 'The speaking-acting pair covers all the actions of a person.' The judgment of words and deeds is deeply rooted in the gospel tradition (cf. Mt. 12.36; 25.31–45). Davids, *James*, p. 118. See also Johnson, *James*, p. 233.

37.   Moo, *James*, p. 116.

38.   See Chapter 5, p. 92.

39.   Johnson, *James*, pp. 217–52; Davids, *James*, pp. 105–34; Martin, *James*, pp. 55–101.

James 3.1–12

The other half of the speaking/doing combination is worked out in detail in Jas 3.1–12. There is no formal connection between 2.14–26 and 3.1–12, other than the use of the hooked key word σῶμα (2.26/3.2) and the thematic link between the 'perfection' of Abraham's faith (2.22) and the 'perfect' man who is able to control his tongue (3.2). These links are important, but even more significant are the ties of 3.1–12 to 2.1–13, and more particularly the transition at 2.12–13.

The use of the distant hook word χαλιναγωγῶν / χαλιναγωγῆσαι at 1.26 and 3.2 emphasizes the need for control of one's speech. The theme of right speaking, developed in the illustration of 2.2–4, and clarified in the context of the themes of 'law' and 'judgment' in 2.8–13, is expanded in 3.1–12.

First, the context of judgment is given explicit expression in 3.1, where teachers are said to be in for a stricter judgment. Second, the use of πταίω in 3.2 alludes to the discussion in 2.8–11, where the stumbling relates to the keeping of law. Third, 3.1–12 develops the thought inherent in the illustrations of 2.2–4 and 2.15–16 – words and actions are inseparable. What one *says* reflects one's character and will be worked out in one's actions. Fourth, Jas 4.11–12, the closing of the *inclusio* opened at 2.12–13, makes clear that 'speaking against one another' was a major problem needing attention in the community, and a specific way in which this community was violating God's law. Thus, it is not surprising that an extensive pericope on the destructive power of the tongue has a prominent place in the discourse. The 'perfection' of faith (1.4, τελείοις) manifests itself in outward works, like those of Abraham (2.22, ἡ πίστις ἐτελειώθη), and one way in which proper 'works' manifest themselves is in the use of the tongue (3.2, οὗτος τέλειος ἀνήρ).

In summary, 2.14–26 and 3.1–12, each in turn, expand the theme of 'speaking/doing' raised in the summary/transition at 1.26–27 and reiterated at 2.12–13. Further connections exist between the two essays and 2.1–13. Moreover, Jas 3.1–12, with its strong denunciations of the evils of the tongue, anticipates the transitional pericope on wisdom in 3.13–18 and particularly the rebuke of 4.1–10.[40]

Righteous Versus Worldly Wisdom (3.13–18)

The term 'wisdom' (σοφία) only occurs in two places in James, but the concept plays a significant role in the book by virtue of its placement in the first movement of the letter's introduction (1.5) and its reappearance in the key transitional section at 3.13–18. Here, consistent with an

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40. Note especially the lexical and thematic connection between 3.6 and 4.4 in the repetition of the term καθίστημι.

emphasis in Jewish wisdom instruction, wisdom is described as a gift from God and in terms of good conduct (καλῆς ἀναστροφῆς) and its inherent moral qualities (ἁγνή, εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος). It is set over against the opposite of divine wisdom, a 'wisdom' that is earth-bound, characterized by jealousy and envy, 'boasts against the truth' (3.14), and described as earthly, natural and demonic (3.16). Like other transitions in James, 3.13–18 concludes with a proverbial expression carefully placed in the text: 'The harvest of righteousness is sown in peace by those making peace' (3.18).

While attempts have been made to link this pericope with what immediately precedes or follows, thus pointing the way to a probable transitional function, its purpose appears to extend beyond both, encompassing a larger scope than just an immediate contextual association, although that is certainly present. In content, this paragraph is longer than the other transition sections due in part to placement and function. Drawing upon the Jewish wisdom tradition, the passage summarizes the burden of the letter thus far and prepares the way for the strong rebuke that follows. It is an intermediary text, standing at a midpoint between the key *inclusio* at 2.12–13/4.11–12, looking backwards and forwards. The importance of the pericope has been noted by others, some asserting that it is the centre of the letter.[41] The analysis here suggests a central role in function and context. Functionally, 3.13–18 gathers key concepts raised in 1.2—3.12 and anticipates the next major movement in the discourse. Contextually, the passage reveals a grounding in Jewish concepts of wisdom, emphasizing the practical obedience of a life marked by the possession of wisdom as a gift of God.

Prophetic Rebuke, Call to Humility and Repentance (4.1–10)

The author's concerns that have been expressed throughout the letter reach an apex in 4.1–10, where a harsh rebuke (4.1–5) is followed by a call to repentance (4.6–10). The relationship of 4.1–10 with the transition of 3.13–18 is very close, both in content and form, but 4.1–10 also has other important connections with the opening of the letter, as well as the essay on the tongue in 3.1–12. The instability of the double-minded (1.8), the lust that leads to sin and death (1.14–15), meaningless, outward religion (1.26–27), and the evils of a misguided tongue (3.1–12) now receive prophetic rebuke. Only in chapter 1 are the imperative verbs strung so closely together as in 4.7–10.

Structurally, Jas 4.1–5 and 4.6–10 form closely related, yet distinct, movements in a coherent unit. The first five verses present a strong rebuke

41.   Cladder, 'Die Anfang des Jakobusbriefes'. See also Rudolf Hoppe, *Der theologische Hintergrund des Jakobusbriefes* (Würzburg: Echter, 1977), pp. 51–71.

against the factionalism present in the community created by their own 'pleasures' (note the repetition of ἡδονή in 4.1 and 4.3). These 'pleasures' are the source of quarrels and conflicts in the community, and they manifest an enmity against God, who also has desires: πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν (4.5). Notice that the ἐν ἡμῖν related to the spirit balances the worldly context of ἐν ὑμῖν in 4.1.

James 4.6–10, on the other hand, embodies a plea for repentance and coheres around the need for humility. The tone noticeably shifts in 4.6, from harshness to expressions of grace and the possibility of spiritual change. The proclamation of grace is supported by the quotation of Prov. 3.34. God stands against the proud, but he extends grace to the humble. Thus, the compact series of aorist imperatives in 4.7–10 climax with a call to humility, which is followed by the gracious result: ὑψώσει ὑμᾶς.

Body Closing: Twin Calls to the Arrogant Rich (4.13—5.6)

As noted previously, Jas 4.11–12 figures prominently in the structural framing of the discourse. In its immediate context it functions as a proverbial transition between 4.1–10 and 4.13—5.6. However, as the close of the major *inclusio* opened at 2.12–13, 4.11–12 reverberates with concerns previously raised that centred in part on issues related to the rich and poor. Therefore, it is not surprising that the author follows 4.11–12 with a return to concerns about the spiritual dangers of wealth. Thus, with the abrupt call of 4.13 (ἄγε νῦν), the author launches the closing essay of the letter body. James 4.13–17 and 5.1–6 form closely related, but distinct, movements in a somewhat cohesive unit, sharing structural similarities (the repetition of ἄγε νῦν) as well as common thematic concerns surrounding those who are wealthy with the condemnation of arrogant presumption (4.13–17) and arrogant oppression (5.1–6).

James 4.13—5.6 also harks back to earlier material in the book. First, the issue of speech, a concern raised throughout the discourse, reappears with the condemnation of 'arrogant boasting' (νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν, 4.16). Second, the 'uncertainty of life' of 4.14 contrasts with the 'crown of life' of 1.12, and crafts an intentional thematic echo of 1.9–11, with its emphasis on the future destiny of the 'rich' who will pass away in their pursuits and call for appropriate 'boasting' (1.9). Third, the reoccurrence of ἁμαρτία in 4.17 recalls the use of that term in the opening chapter (1.15), and in the opening essay of the main body (2.9). Fourth, the use of πλούσιος in 5.1 may echo the earlier use at 1.10, but whether or not there exists a correlation between the 'rich' in each passage has been answered variously by interpreters.

The previous chapter identified 4.6–10 as an overlapping transition, a unit that concludes 4.1–10, yet at the same time introduces another unit running from 4.6 to the end of the letter body at 5.6. The structural similarity

between 4.6–10 and 5.1–6 suggests that there exists an intentional relationship among the units. Lexically, the call to account in 5.1 is associated with the call to repentance in 4.9. The terms, ταλαιπωρήσατε / κλαύσατε in 4.9 are mirrored by κλαύσατε / ταλαιπωρίαις in 5.1. The cleansing of the 'heart' in 4.8 contrasts with the 'heart' prepared for slaughter in 5.5, and both units make mention of the 'Lord' (κύριος, 4.10/5.4). Further, 'drawing near' (ἐγγίζω) to God (4.8), a positive exhortation, may have some conceptual correspondence to the negative proclamation in 5.4 that the cries of the harvesters have 'come before' (εἰσέρχομαι) the Lord. Perhaps the most important link between the two units is the author's use of *inclusio* at 4.6 and 5.6 with the use of the rare word ἀντιτάσσω. Thus, Jas 4.7 introduces Prov. 3.34 as a text that announces the themes of 'grace to the humble' (4.6–10) and God's resistance of the proud (4.13—5.6). That an author would foreshadow themes to be addressed in the body's concluding essay, in the final movement of the body proper, makes sense.

The proposal of Alonso Schökel, that 4.6 and 5.6 are marked by an *inclusio* as the beginning and ending of a section, has been critiqued because 4.11–12 does not seem to fit well the material extending from 4.6—5.6.[42] However, if one understands the unique role of 4.11–12 this objection is somewhat answered, the passage being marked out by the author for significant discourse reasons beyond the immediate context. The overlapping of units and merging of themes give evidence of a complex structuring that resists a neatly packaged outline, yet is powerful in its rhetorical effect. Within the broader context of rebuke (4.1—5.6), 4.11–12 recalls the quotation of Lev. 19.18 in Jas 2.8 and the whole context of the pericope on partiality. The reader is reminded of important concerns related to speech, law, and judgment as all three re-emerge in this key text. The lack of love for God and neighbour as evidenced within the community is addressed with Prov. 3.34 as a supporting text. Therefore, overlapping *inclusios*, one at 2.12–13/4.11–12 and the other at 4.6/5.6, both structured around key Old Testament texts, work together in service of the author's argument. The recognition of these features accounts for the entirety of the letter body and suggests a highly coherent progression and unity of thought.

Summary of the Structure of the Letter Body

In summary, the foregoing analysis of the letter body revealed several keys that point to an underlying coherence and unity of thought. The structure

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42.   Davids noted, 'While Schökel's idea of "thematic announcement" in 4.6 expanded in 4.7–5.6 is creative, only his section on 4.7–10 is convincing. He just does not fit 4.11–12 into his formula.' Davids, *James*, p. 165. Schökel's proposal has received renewed impetus in the recent contribution of Penner as well as in Johnson's commentary on James. See Penner, *James and Eschatology*, pp. 155–58; Johnson, *James*, p. 305.

of the body displays both logical progression and theme expansion. In many ways the text reads like a sermon, weaving illustration, exhortation, exposition and authoritative citations and allusions throughout. The opening essay in 2.1–13 sustains a distinct relationship to the opening chapter by virtue of its unique thematic and lexical parallels, but it also anticipates that which follows in the summary/transition of 2.12–13. The quotation of Lev. 19.18 reveals a major underlying concern as well, especially in light of the *inclusio* formed by 2.12–13/4.11–12 and other possible allusions as pointed out by Johnson. Additionally, the relationship of James to the teaching of Jesus, along with the numerous references/allusions to Deut. 6.5 and the rebuke throughout directed toward a lack of devotion to the Lord, suggests a strong connection with the double love command of Jesus as recorded in Mt. 22.34–40. An intermediary text, Jas 3.13–18, draws upon the concept of 'wisdom', both to summarize key emphases in the discourse up to 3.12 and to anticipate the strong rebuke beginning in 4.1. Within this rebuke, James introduces another Old Testament text, Prov. 3.34, that sets the agenda for the rest of the letter body in the delineation of the arrogant behaviour resisted by God. The overlap created by the inclusion at 4.6/5.6 with 2.12–13/4.11–12 indicates that Prov. 3.34 works in concert with Lev. 19.18 in light of Mt. 22.34–40, providing the infrastructure from which the content of the letter's body develops.

The Conclusion of the Letter (5.7–20)

The exact point at which James begins his conclusion of the letter is debated. However, the resumption of the term ἀδελφοί (5.7), a term that characteristically marks new sections in James, is suggestive, the tone of the letter changes significantly in 5.7, and the community focus of the composition is brought back to the fore. There exists, however, a close connection with the immediate context via the inferential conjunction οὖν and the strong associations between 5.9, 5.12 and 4.11–12, both in theme and structure. Thus, it may be suggested that 5.7–20 constitutes the conclusion of the book, and this conclusion picks back up a number of key lexical items and themes introduced in 1.2–25,[43] crafting a balance between the way the author begins and ends his work.

The challenges raised against 5.7 as beginning the letter's conclusion include the πρὸ πάντων phrase of 5.12 and the abrupt change occurring at 5.13 with the phrase τις ἐν ὑμῖν that carries through to the final admonition (5.13, 5.14, 5.19–20). As noted previously, Johnson provided

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43. See Chapter 4, pp. 69–70.

a very reasonable solution by suggesting that 5.7–11 is a transitional pericope and 5.12 marks the turn to the final section of the letter, 5.13–20, a closing that addresses the proper modes of speech within the community.[44] If taken this way, 5.7–20 is a proper conclusion divided into three components: 5.7–11, 5.12 and 5.13–20. The analysis here is concerned with the function of each component in relation to the whole of the letter.

As noted in Chapter 4, 5.7–11 is a carefully structured section focused on the need for patience. Three times in this brief unit, an exhortation is followed by a pronouncement, which is introduced by the interjection ἰδού. The imperative μακροθυμήσατε and the phrase ἡ παρουσία τοῦ κυρίου bracket 5.7–8. The exhortation to 'be patient' in 5.7 leads to the proverbial illustration of the patient farmer, an illustration introduced with ἰδού. Next, the readers are exhorted not to grumble against one another, so that they will not be judged for 'Behold (ἰδού), the Judge is standing at the door' (5.9). The interjection also introduces the proverbial statement of 5.11 – 'Behold, we consider those who endure to be blessed.' This statement follows the example of the prophets (5.10), which the readers are exhorted to 'receive', and is followed by the example of Job (5.11). This high degree of structure, along with the lexical cohesion created by references to patience, the repetition of ἰδού, and references to the Lord, mark 5.7–11 off as a unit.

Significantly, the middle member of this tripartite structure in 5.7–11 is distinct. The first ἰδού pronouncement is framed on either side by the double use of μακροθυμήσατε and the phrase ἡ παρουσία τοῦ κυρίου (5.7–8). The third ἰδού pronouncement is framed on either side by the examples of the prophets and Job. Both of these pronouncements, with their accompanying exhortations and illustrations, focus on the topic of 'patience'. It is the middle exhortation + ἰδού pronouncement that is unadorned, itself standing at the centre of 5.7–11. It may be that the author seeks to draw special attention to the need for the members of the community not to grumble against one another (cf. 3.1–12; 4.1–5), and the attention is intensified with a warning, echoing 2.12–13 and 4.11–12.

Concerns about right speaking and judgment also embody 5.12, which functions as another proverbial transition in the discourse, crafting a smooth passage between 5.7–11 and 5.13–20. The exhortations of 5.13–20 are all positive, exhorting the community to prayer, praise, confession and restoring those who have wandered from the truth. The last admonition, 5.19–20, may provide one final reiteration of the concerns embodied at 2.12–13 and 4.11–12. Instead of judging a brother, one must restore the brother to the truth.[45]

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44.   See Chapter 4, pp. 86–87.
45.   Cargal, *Restoring the Diaspora*, pp. 169–70.

Final Conclusions

A key to unlocking the structure of James seems, in part, to lie in the proverbial transitions, significant uses of *inclusio* (most importantly, the *inclusio* at 2.12–13/4.11–12), and the relationship of chapter 1 to the rest of the letter. Further, the author uses parallelism beyond *inclusio* that unmistakably marks out structural relationships between specific units of text. For example, the extensive parallels between the double introduction and the opening of the letter body (2.1–11 [12–13]), or the double introduction and the book's conclusion (5.7–20) cannot be reckoned accidental, but, rather, must be recognized as a product of the author's craft. A clear overarching concern of the letter is obedience to the law/word of God, and the reiteration of 'doing the law' at key points in the book, namely 1.22–25, 2.8–11, 2.12–13 and 4.11–12, must be counted highly significant. Obedience as an expression of righteous wisdom, found at the heart of the double introduction's first movement (1.5–8), then again at the heart of the body proper (3.13–18), also holds great significance for the author's message. Further, key thematic elements related to being doers of the law, namely, right speaking, right acting and judgment on those who do not speak and act appropriately, occur consistently throughout the letter, both in proverbial transitions, as well as in more extended essays.

Finally, key Old Testament texts of interpretive significance stand at significant junctures in the letter, and thus play an important role in the discourse. The appearance of Lev. 19.18 in the opening essay of the letter body (2.8) in combination with strong allusions to Deut. 6.5 (1.12, 2.5, 2.19), along with James's emphasis on the law, suggests a strong connection with the double love command in the Jesus tradition (Mt. 22.34–40). The opposite of the 'love God/love neighbour' motif is also expressed through the author's rebuke of double-mindedness (1.8, 4.8), friendship with the world (4.4, 1.27), and the failure to act and speak correctly (2.2–4, 14–17; 4.1–10). In this regard, Prov. 3.34 (cf. 4.6) serves the author's purpose well to remind the readers of God's gracious disposition to the humble (4.7–10) and of God's resistance to various manifestations of pride (4.11–5.6).

When all of these factors are taken into consideration, the following structure of James emerges.

1.1	Letter Opening
1.2–27	Double Introduction: Living by Righteous Wisdom
1.2–11	Handling Trials with Righteous Wisdom
1.2–4	The Spiritual Benefit of Trials
1.5–8	The Need for Righteous Wisdom
1.9–11	Wise Attitudes for Rich and Poor
1.12	*Overlapping Transition: Blessings for Those Who Persevere Under Trial*

1.13–27   The Perils of Self-Deception
   1.13–15   Temptation's True Nature: Do Not Be Deceived
   1.16–19a   God's True Nature: He Gives the Word
   1.19b–21   Righteous Living Through the Word
   1.22–25   Do Not Be Deceived: Be Doers of the Word,
             (the Law of Liberty)
   1.26–27   *Transition: Self-Deception Regarding Speaking and*
             Acting
2.1—5.6   The Letter Body: Living the 'Law of Liberty'
  A 2.1–11 Body Opening: Violating the Royal Law through Wrong
Speaking and Acting Inappropriately Towards the Poor
    B 2.12–13 So Speak and So Act as One Being Judged by the Law of
          Liberty
      C 2.14—3.12   Wrong Acting and Speaking in Community
          c1 2.14–26   Wrong Actions Toward the Poor
          c2 3.1–12   Wrong Speaking
        D 3.13–18 RIGHTEOUS VS. WORLDLY WISDOM
     C' 4.1–10   Prophetic Rebuke: A Call to Humility and Repentance
         c'1 4.1–5   Rebuke of the Community's Words and
               Deeds
         c'2 4.6–10 A Call to Repentance
  B' 4.11–12   **Do the Law, Do Not Judge It**
  A' 4.13—5.6 Body Closing: Twin Calls to the Arrogant Rich
          (Presumption and Oppression)
    a'1 4.13–17   A Rebuke of Arrogant Presumption
    a'2 5.1–6   Judgment on the Arrogant Rich
5.7–20 Conclusion: Enduring in Righteous Living in Community
   5.7–11   The Need for Patient Endurance
   5.12   *Transition: An Exhortation against Oath-Taking*
   5.13–20   The Need for Righteous Words in Community

Fig. 28. Outline of James

This reading of the letter obviously moves in the opposite direction of Dibelius's atomistic approach and in favour of the recent trend that views James as a structured composition. Though complex and often difficult to outline precisely, there exists an inherent logic in the manner in which the author of James organized units and developed key themes. The book opens with a double introduction structured around two uses of *inclusio.* The first half addresses how to handle trials with righteous wisdom (1.2–11). Then, following the overlapping transition at 1.12, the second movement of the double introduction (1.13–27) coheres around the perils of self-deception, and with a complex interweaving of themes, roughly parallels the tripartite development in 1.2–11. This second movement of

the introduction, however, crescendos in a focus on being 'doers of the word' (1.22–25). This topic the author then applies more specifically to right speaking (1.26) and right acting (1.27), twin themes that are developed in the body of the letter.

James begins the body proper with an essay on how, through wrong actions and speech towards the poor, members of the Christian communities are violating the law of God (2.1–11). In this opening essay, which closely parallels the double introduction, the Lev. 19.18 text (2.8) appears in close proximity to the explicit mention of the 'love of God' (2.5) that parallels the same theme in the overlapping transition of chapter 1 (1.12).

Immediately on the heels of the opening essay, James crafts the opening of an important *inclusio*, an exhortation to right speaking and acting (2.12–13, cf. 1.26–27). These twin themes are then addressed in inverse order, 2.14–26 on 'faith and works' and 3.1–12 on the power of the uncontrolled tongue. In 2.19, the *Shema*-like statement parallels the Levitical quote at 2.8 with the repetition of the phrase 'you do well'. At the centre of the letter body, Jas 3.13–18 sets forth a more extended proverbial transition on the difference between righteous and worldly wisdom. The body proper seems to climax with the prophetic rebuke of 4.1–5 and the call to a repentance of humility in 4.6–10, the latter of which finds impetus from a quotation from Prov. 3.34. The major *inclusio* is then closed with 4.11–12, as the themes of right speaking and right doing coalesce, in a concise exhortation, with being a person who practises, rather than judges, the law. Once again, the double love command is echoed with reference to the 'one' Lawgiver and Judge and the use of the term 'neighbour'.

The author transitions from the body proper to the concluding essay of the body with 4.11–12, but also facilitates the transition by picking up an element of Prov. 3.34, quoted at 4.6 – God opposes the arrogant. Two manifestations of arrogance are treated, in somewhat parallel fashion, in the two distinct movements of the closing essay of the body. The problem of arrogant presumption on the part of those who are in business (4.13–17), is followed by a scathing statement of judgment on those who oppress the poor for material gain (5.1–6). Once again, these wicked rich err in the way they speak (4.13,16; 5.6) and act (4.17; 5.6).

The conclusion to James returns to an exhortation to patient endurance, crafted around a triple use of exhortation, followed by an ἰδού pronouncement. James 5.12, focused again on right words and being mindful of judgment, offers a final proverbial transition, and 5.13–20 presents a series of positive admonitions on using right words in the community.

In conclusion, this study confirms the widespread consensus regarding the division of units in James, yet it offers a unique reading of the letter at the broader discourse level by showing how these smaller units work together in a coherent manner to accomplish the author's purpose. The overarching hermeneutical concerns are especially marked by uses of

inclusio, by strategically placed transition units that cohere around specific themes, and by the use of key Old Testament texts (Leviticus 19, Deuteronomy 6 and Proverbs 3.34). Consistent with Jewish concepts of wisdom and obedience, now refined and reinterpreted in light of the life, ministry, and teaching of Jesus, James exhorts his readers, in their own context of suffering and social injustice, to a complete and full obedience manifested in a love for God and love for neighbour.

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